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PRRC emerging trends

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International Gallup Survey Explores Key Goals in Life

PRINCETON, N.J. — Considerable agreement is found among the people of eight nations that the most important goals in life are centered around one's family and security, with all basic needs provided.

People surveyed (by Gallup International in recent months) were shown a list of five goals in life and asked which one they considered the most important.

In all countries surveyed the most important goals in life were a family life: "a life completely centered on my family" and a secure life: "making certain that all basic needs and expenses are provided for."

Family life was most important in Germany (54%), England (53%), Nigeria (41%), USA (39%), and Canada (35%), while a secure life was most important in Japan (43%), Australia (38%), and New Zealand (36%).

Of less importance were a prosperous life: "having a good life and being able to afford the 'good things' in life," an exciting life: "a stimulating, active life," and an important life: "a life of achievement that brings respect and recognition."

Most Important Goal in Life

	Australia	New Zealand	Canada	West Germany	USA	England	Japan	Nigeria
	%	%	%	%	%	%	%	%
Secure	38	36	30	15	27	31	43	16
Family	32	28	35	54	39	53	29	41
Prosperous	13	12	14	12	15	7	8	24
Exciting	9	13	11	16	7	5	10	3
Important	6	6	8	3	9	2	9	16
Undecided	2	5	2	-	3	2	1	-

Legalization of Marijuana

People surveyed were asked: *In your opinion should the smoking of marijuana be made legal or remain illegal?* The majority of people in all countries surveyed believed marijuana smoking should remain illegal.

Australians were the most in favor of the legalization of marijuana (24%), followed by Americans (21%) then Canadians (20%) and New Zealanders (17%). Least support for the legalization of marijuana came from Japan (3%) followed by West Germany (5%) and Nigeria (9%).

Marijuana smoking should be:

	Australia	New Zealand	Canada	West Germany	USA	England	Japan	Nigeria
	%	%	%	%	%	%	%	%
Illegal	68	71	73	86	74	78	96	80
Legal	24	17	20	5	21	16	3	9
Undecided	8	12	7	9	5	6	1	11

Religion in Government Schools

When asked: *Do you think religion should or should not be taught once a week in government schools?* responses ranged from 90% in favor in Nigeria to 75% opposed in Japan.

In most of the eight countries surveyed the majority felt religion should be taught at least once a week in government schools. In the USA opinion was divided 47% to 46% in favor of religious education.

	Australia	New Zealand	Canada	West Germany	USA	England	Japan	Nigeria
	%	%	%	%	%	%	%	%
Should	73	60	66	68	47	75	21	90
Should not	19	27	28	10	46	19	75	5
Undecided	8	13	6	22	7	6	4	5

Women Run Their Homes, Men Run the Country

People surveyed were asked whether they agreed or disagreed with the statement "women should take care of running their homes and leave running the country to men."

Support for the idea that "women should take care of running their homes and leave running the country to men" ranged from a low 12% among New Zealanders to a majority of 51% among the Japanese. The vast majority of people in Western countries surveyed disagreed with this stereotyped view of a woman's role.

	Australia	New Zealand	Canada	West Germany	USA	England	Japan	Nigeria
	%	%	%	%	%	%	%	%
Agree	18	12	15	19	20	18	51	39
Disagree	78	81	82	58	75	78	48	55
Undecided	4	7	3	23	5	4	1	6

New Things and New Ideas

People surveyed were asked about their attitudes to what is new. The question was asked as follows:

Some people are attracted to new things and new ideas, while others are more cautious about such things. What's your own attitude to what's new?

Of all the people surveyed, Germans and Americans were most attracted to new things (50%, and 49% respectively), followed by Nigerians (39%) and Canadians (30%).

Least likely to be attracted to new things were the Japanese (18%), New Zealanders (22%), Australians (26%) and the British (26%).

	Australia	New Zealand	Canada	West Germany	USA	England	Japan	Nigeria
	%	%	%	%	%	%	%	%
Attracted	26	22	30	50	49	26	18	39
Depends	35	43	34	41	37	34	61	26
Cautious	38	35	35	9	13	37	21	29
Undecided	1	*	1	*	1	3	*	6

* Less than one percent.

Social Issues and Trends

When asked to describe their own general viewpoint with regard to social issues and social trends in their country, the most frequently given response was "middle-of-the-road." The exception was in Nigeria where more people considered themselves "traditional" (40%) than "middle-of-the-road" (20%) or "progressive" (29%).

In most countries similar numbers of people considered their viewpoint to be "traditional" as "progressive."

	Australia	New Zealand	Canada	West Germany	USA	England	Japan	Nigeria
	%	%	%	%	%	%	%	%
Traditional	24	23	28	28	32	24	28	40
Middle-of-the-road	48	50	44	51	38	54	50	20
Progressive	26	27	28	21	30	22	22	29
Don't know	2	-	-	-	-	-	-	11

Raw Deal out of Life

When asked: *Do you generally feel you get a raw deal out of life?* the vast majority of people in all countries surveyed (except Nigeria) said no.

The feeling that one gets a raw deal out of life was more prevalent in Nigeria than anywhere else, with 49% feeling they got a raw deal out of life, 40% saying no, and 11% undecided. Americans were among those least likely to report that they "got a raw deal out of life."

	Australia	New Zealand	Canada	West Germany	USA	England	Japan	Nigeria
	%	%	%	%	%	%	%	%
No	83	87	78	70	84	74	89	29
Yes	12	8	17	12	12	23	10	58
Undecided	5	5	5	18	4	3	1	13

Australians Favor Women as Priests

A majority of Australians favor women being ordained as priests or ministers of religion, the Morgan Gallup Poll finds.

This finding comes from asking an Australia-wide cross-section of 2,344 people aged 14 and over on July 4-5 if they favored or opposed women as priests or ministers of religion.

Fifty-nine percent (up 4 percentage points since 1984) of Australians were in favor, 18% opposed and 23% were undecided.

Anglicans were more in favor (69%) than Roman Catholics (47%) on this issue.

Fifty-four percent of men were in favor of women being ordained as priests or ministers, 19% were opposed and 27% were undecided. Sixty-four percent of women were in favor of women being ordained, 16% were opposed and 20% were undecided.

The following table shows responses by the religion of respondents.

					Religion of Respondent			
	1980	1983	1984	1987	Anglican	Roman Catholic	Other Christian	No Religion
Favor	54%	57%	55%	59%	69%	47%	62%	57%
Oppose	20	17	20	18	10	32	19	6
Undecided	26	26	25	23	21	21	19	37
	100%	100%	100%	100%	100%	100%	100%	100%

48% Gave Pope John Paul II 'Highly Favorable' Vote

A plurality of Americans gave Pope John Paul II a "highly favorable" rating prior to his trip to the United States. This rating is based on the top two positions (plus 5 and plus 4) on a 10-point attitude scale, called the Stapel Scalometer, which measures intensity of feeling, both positive and negative.

The table below shows the trend in the Pope's positive ratings since December, 1978. His tour of the U.S. in 1979 clearly boosted his rating, which he sustained in subsequent measurements. The June, 1981 figure may reflect, in part, sympathy for the Pope following the attempt on his life.

The latest figure is based on a survey conducted in July, 1987. As seen below, Catholic opinion after holding firm between 1979 and 1984, has dropped sharply since 1984. Protestant views have been on a general downtrend since 1981.

Pope John Paul II
(Plus 5, plus 4 ratings)

	National	Catholic	Protestant
	%	%	%
1987 - July	48	69	40
1984 - January	55	82	48
1982 - June	54	80	46
1981 - June	65	83	60
(Assassination attempt)			
1980 - May	59	85	51
1979 - October	56	80	47
(Tour of U.S.)			
1979 - September	48	73	38
1979 - June	52	70	45
1978 - December	47	67	41

By way of comparison, here are the "highly favorable" ratings given previous Popes:

	National	Catholic	Protestant
	%	%	%
POPE PAUL VI (1963-1978)			
1977 - May	37	66	26
1976 - May	25	48	19
POPE JOHN XXII (1958-1963)			
1960 - Sept.	32	76	16
- Aug.	32	75	17
- July	34	77	19
- May	34	77	20

NOTE: Post-visit ratings of the Pope will be presented in the November Emerging Trends.

Four Reasons Why You Should Order *RELIGION IN AMERICA '87*

1. Religion in America, 1987 is an invaluable source of information on religious beliefs and practices in the U.S., much of which is not available elsewhere.
2. It provides national and regional norms against which the clergy can match their own churches or snyagogues in terms of religious belief, practice, knowledge and stewardship.
3. It provides new and exciting information that can be developed into sermons or articles on the state of religion.
4. It provides data indispensable for future planning:
   What are the new religious interests of church members and non-members?
   Where does the public think churches are falling short?

Teens See Drug Abuse As No. 1 Problem

Teens believe drug abuse among their peers is their greatest concern, according to the latest Gallup Youth Survey.

Although teen drug use has been declining in the past decade, 54% of the teens — twice as many as 10 years ago — named drug abuse their No. 1 concern.

Alcohol abuse is the second most frequently mentioned problem, with teen concern rising from 7% in 1977 to 12% in 1987.

Current teen concerns focus largely upon substance abuse and social problems. Teen concerns of 10 years ago, such as the "generation gap," unemployment or economic problems, and "finding oneself," seem to have almost disappeared. In 1977, one teen in five (20%) named getting along with parents as the major problem of the teen generation, but now only 2% cite it as a major issue.

Only 3% of the teens now see unemployment or economic issues as major problems facing their generation. By comparison, in 1983, 16% were concerned about unemployment, 3% named career doubts and uncertainties, and 2% cited economic issues as their major problems.

Over all, one teen in 10 (11%) names teen-age pregnancy as a leading problem. Among young women, however, 19% feel it is a major issue. Greatest concern about the problem is found among black teens, with one in four (24%) naming teen-age pregnancy as the most important problem facing people their age. As recently as in 1985, only 3% of all teens mentioned teen-age pregnancy as a leading problem.

AIDS — acquired immune deficiency syndrome — makes its first appearance on the teens' list of most important problems, with 5% of the teens expressing concern about the impact the condition may have on their generation.

Accompanying concerns about substance abuse and sexually related problems is an increase in the feeling that peer pressures are the major problem facing teens today. Peer pressures are seen as a major issue today by one teen in 10 (10%), compared with only 5% who cited them as a major problem in 1977.

Teen-age suicide has been widely discussed in the media in recent years, but only 2 to 3% of teens have named it as a most important problem over the past three years.

Mentioned only 1% each by teens as major issues facing their generation are school problems, financing college education, and fear of war.

Here is how the question was asked:

What do you think is the biggest problem facing people your age?

The findings reported today are based on telephone interviews with a representative national cross section of 509 teenagers, 13 through 17, conducted in the period of June 21-27, 1987.

Biggest Problem Facing Teens

	1987	1985	1983	1977
Drug abuse	54%	40%	35%	27%
Alcohol abuse	12	14	10	7
Teen-age pregnancy	11	3	–	–
Peer pressures	10	8	8	5
AIDS	5	–	–	–
Getting along with parents	2	2	5	20
Problems in growing up	2	5	1	6
Unemployment	2	8	16	6
Teen-age suicide	2	3	–	–
School problems	1	4	5	3
Financing college	1	3	1	–
Fear of war	1	2	4	–
Economic problems	1	3	2	3
Career uncertainties	–	–	3	3
Miscellaneous	5	7	5	12
Don't know	8	13	18	14
	117*	115*	113*	106*

*More than 100 percent due to multiple responses.

New Book Paints Surprising Portrait of American Catholics

- Catholics say by a 3 to 1 margin that "divorced Catholics should be allowed to remain in the Church."
- Support for a married priesthood is quite strong among Catholics (who accept it by a 2-to-1 margin).
- While Catholics are "conservative" on some key social issues, they clearly come down on the "liberal" side of other key social issues — most notably women's rights, gun control, and civil rights for minorities and homosexuals.

These are among the provocative findings in *The American Catholic People*, written by George Gallup, Jr. and Jim Castelli and published by Doubleday. Drawn from The Gallup Organization's data base, the book provides eye-opening insights into the 28% of American adults who identify themselves as Catholics

Who are the American Catholics? Twenty-nine percent are under the age of 30; 16% are Hispanic, while 3% are black and another 3% classify themselves as non-white. Sixty-eight percent are parents; three out of four live in urban areas; and 55% identify themselves as politically right-of-center.

Gallup and Castelli compare this growing and increasingly influential population to the Protestant majority on a number of vital issues. They find that Catholics are more liberal than Protestants in their stance on the cutting of the defense budget and on the allocation of funds for social programs. Catholics will also be a major force for reduced military spending, moderation in foreign policy, and progress in the control of nuclear arms.

The American Catholic People: Their Beliefs, Practices, and Values. George Gallup, Jr. & Jim Castelli. February 20, 1987. $15.95 (Hardcover). Doubleday and Company, Inc., 245 Park Ave., New York, NY 10167. Contact: Diane Speicher (212) 984-7096

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Age a Key Factor in Comparing Religiousness of Men and Women

Older women are far more likely than older men to describe themselves as very religious, but younger men and women under 30 give about equal assessments of their level of religiousness.

This finding emerges from a Gallup survey conducted for Times Mirror.

This question was asked:

On a scale from 1 to 10, where 10 represents a description that is perfect for you, and 1 a description that is totally wrong for you, how well does the term, a religious person, *describe you?*

One-third (32%) of older women, 50 and over, rate themselves a "10," twice the proportion of older men (17%) who do so.

However, the 11% of younger women under 30 who choose "10" is statistically matched by the percentage of men who do so.

Other highlights of the survey are:

- The percentage giving a "10" — that is, say that "a religious person" is a perfect description for themselves — increases steadily with age. Persons 60 years of age and older are three times as likely as those 18 to 24 to select a "10" on the scale.
- More than four in 10 (44%) Black Protestant evangelicals pick the top position on the scale.
- Three in 10 (31%) of those who are widowed choose a "10."

Here are the full results in tabular form:

'A Religious Person' — A Perfect Description
(Choosing 10 on a 10-point scale)

NATIONAL	18%
Men	14
Women	22
18-24 years	9%
25-29 years	12
30-39 years	14
40-49 years	19
50-59 years	23
60 and over	27
College grad.	17
Other college	18
H.S. grad.	15
Less than H.S. grad.	23
Race/ethnicity	
White Protestant	19
White ethnic Catholic	15
White non-ethnic Catholic	14
Jewish	13
Black	26
Hispanic	13
Religion	
White Protestant evangelical	35
White Protestant non-evangelical	8
Black Protestant evangelical	44
Black Protestant non-evangelical	13
Catholic	15
Other	30
None	5
Marital Status	
Married	18
Single	11
Separated/divorced	20
Widowed	31

And here are the results based on age and sex:

	Men	Women
	%	%
18-29 years	10	11
30-49 years	13	19
50 and older	17	32

More Today Than in 1985 Say Premarital Sex is Wrong

Evidence that the sexual revolution of the last quarter-century may be coming to a halt is seen in a recent Gallup survey which shows a reversal in the dramatic trend since 1969 toward acceptance of premarital sex.

Between 1969 and 1985 the percentage of Americans who viewed premarital sex as wrong dropped a remarkable 29 percentage points, from 68% in the earlier survey to 39% in 1985. In the current survey, however, opposition has grown, with 46% now saying sex before marriage is wrong and about the same percentage, 48%, believing it is not wrong.

A key factor in this trend reversal may be growing concern over the risk of disease (such as herpes, AIDS, etc.), which is cited by one-fifth of those in the survey who believe premarital sex to be wrong. Given most often as reasons are moral or religious reasons (named by 83%). These are followed by risk of disease (20%), risk of pregnancy (13%), and the opinion that women should be virgins before marriage (9%).

Following is the question asked and the trend:

There's a lot of discussion about the way morals and sexual attitudes are changing in this country. What is your opinion about this: Do you think it is wrong for a man and a woman to have sex relations before marriage, or not?

Premarital Sex

	Wrong	Not wrong	No opinion
	%	%	%
1987	46	48	6
1985	39	52	9
1973	48	43	9
1969	68	21	11

Women and older persons are more inclined than men and younger persons to say sex before marriage is wrong. Little difference in views is found by racial background.

Catholics today take a considerably more liberal view than do Protestants, although in 1969, when the first survey was taken, Catholics and Protestants held closely similar views.

The following table compares the latest results with those recorded in 1985 (low point in trend of those saying "wrong") and in 1969 (high point):

Premarital Sex
(Percent saying "wrong")

	1987	1985	1969
	%	%	%
NATIONAL	46	39	68
Men	39	32	62
Women	53	44	74
18-29 years	27	18	49
30-49 years	41	35	67
50 & older	65	56	80
Protestants	52	46	70
Catholics	39	33	72
College education	40	31	56
High school	42	40	69
Grade school	60	60	77
East	37	40	65
Midwest	42	36	69
South	61	48	78
West	40	24	55

The latest findings are based on in-person interviews with 1,607 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period July 10-13.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects should not exceed 3 percentage points in either direction. In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. *This report conforms to the standards of disclosure of the National Council on Public Polls.*

Financial Insecurity Dominates Americans' Family Worries

Financial insecurity remains the chief threat to American family life, with over half (56%) citing economic problems as their biggest personal concern.

The leading cause of financial concern is inadequate family resources (30%), followed by the high cost of living (11%), unemployment (6%), taxes (5%), and the safety of their investments (4%). Financial problems worry more women (61%) than men (51%).

Topping the list of Americans' non-economic concerns are illness and health care (6%), marital discord and family well-being (5%), education (3%), fear of war (3%), dissatisfaction with government (3%), old age and social security (3%). Various other problems are mentioned by 8% while 16% say they have no major problems.

Despite increasing attention to social ills that threaten family life, such as drugs and divorce, economic difficulties concern Americans about as much today as they did 20 years ago. In 1967, 60% cited money problems as their primary worry; 10 years ago the figure stood at 61%. Similarly, worries about education, personal family problems and health have not changed significantly during the last two decades.

Following is the question asked and a comparison of the 1987 and 1977 findings:

What do you regard as the biggest problem facing you and your family?

Biggest Problem Facing Family

	1987	1977
Economic problems - total	56%	61%
Health problems, care	6	5
Divorce, family well-being	5	4
Education	3	3
Dissatisfaction with government	3	*
Fear of war	3	*
Old age, social security	3	2
No problems	16	21
All others	8	11
No opinion	8	8
	111%	115%

Note: Totals exceed 100% due to multiple responses.
*Less than 1%.

The latest findings are based on telephone interviews with 1,009 adults, 18 and older, conducted in scientifically selected localities across the nation during the period Aug. 24-Sept. 2.

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To place your order, write to:
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53 Bank Street
Princeton, NJ 08542

Public Supports Constitution's Principles But Many See Need for Improvements

The celebration of the 200th anniversary of the Constitution comes at a time when a majority of Americans believe the document to be basically sound and, at the same time, overwhelmingly endorse the key "separation of powers" provision.

On the other hand, as many as 44% believe the Constitution is in need of some basic changes or amendments, although the public convincingly rejects a constitutional convention as the vehicle to bring about these changes.

Amending the Constitution

Article V of the Constitution provides two mechanisms for amendments. The first requires a proposed amendment to gain approval of both houses of Congress. The approved amendment then must be ratified by at least three-fourths of the states. A second requires Congress to call a constitutional convention when requested by two-thirds of the states. Any changes passed by such a convention would then need to be ratified by three-fourths of the states.

Although all 26 amendments were proposed in Congress, the prospect for the first constitutional convention since 1787 is only two states away from approval, having obtained applications from 32 of the necessary 34 states.

Following are the questions asked and the key findings:

Do you believe that after 200 years the Constitution is still basically sound and meets the needs of our country, or do you think the Constitution is in need of some basic changes or amendments?

Current Validity of Constitution

Still meets nation's needs	53%
Needs basic changes	44
No opinion	3
	100%

Assessments of whether or not the Constitution is still able to meet the country's needs vary significantly by education, age and race. About seven college graduates in 10 (72%) say the Constitution can still meet the needs of the country while only 48% of those without a college degree give this response. Among respondents 30 and older, 56% feel the Constitution is still sound, while 42% of those under 30 concur. Whites (55%) are substantially more likely than non-whites (36%) to feel the Constitution is basically sound. Public opinion on the other questions is less affected by demographic background.

Some people say that splitting the power of government among the administrative, legislative, and judicial branches is a good idea because it keeps any one branch of government from becoming too powerful. Others say such checks and balances are a bad idea because they get in the way of efficient government. Which comes closer to your view?

Separation of Powers

Good idea	73%
Bad idea	19
No opinion	8
	100%

Do you believe we need a national convention to make basic changes or amendments to the Constitution, or do you think such a convention might make too many changes in the Constitution and leave things worse than before?

Constitutional Convention

Needed to make changes	21%
Might make things worse	72
No opinion	7
	100%

The findings are based on telephone interviews with 812 adults, 18 and older, conducted for NEWSWEEK by The Gallup Organization in selected localities across the nation during May 6-7.

Teen Churchgoing Has Changed Little Over Decade, 1977-1987

Churchgoing among the nation's teenagers has remained fairly level over the last ten years, varying by only two or three percentage points from year to year.

In the latest (1987) audit, based on interviews with 1,518 teenagers during the year, 52% attended church (or synagogue) in a typical week. Last year's figure was statistically about the same, 49%.

Churchgoing among adults has also been fairly flat over the last decade, although fewer adults than teens attend in a typical week. The following table compares the trend among teens and adults for the period 1977-1987. Figures for adults are based on multiple surveys during the year, as is the case with many of the annual percentages for teenagers.

Here is the question:

Did you happen to attend church or synagogue in the last 7 days?

Church/Synagogue Attendance In Average Week

	Teens	Adults
	%	%
1987	52	40*
1986	49	40
1985	53	42
1984	51	40
1981	49	41
1980	50	40
1979	47	40
1978	50	41
1977	47	41
10-year average:	50%	41%

*Based on 3 national surveys to date. Final 1987 figures will be reported in December.

(Note: Percentages for adults for the years 1983 and 1982 are 40% and 41% respectively.)

4 in 10 Attend Church Every Week Or Almost Every Week

Four in 10 U.S. adults attend church or synagogue "every week" or "almost every week," while 15% never attend.

These findings emerge from a massive national sample of 4,244 adults, 18 and older, in a survey conducted for Times Mirror by The Gallup Organization, Inc., during the period April 25-May 10.

The results of the question (which focused on the *frequency* of attendance) reveals that 26% attend church or synagogue every week during the year, while another 14% say almost every week. One in seven (14%) say "once or twice a month," while 30% report "a few times a year."

The following question was asked in the survey:

Do you go to (church/synagogue) every week, almost every week, once or twice a month, a few times a year, or never?

Here are the highlights from a demographic analysis of the frequency of churchgoing:

- Young married people under 40 with children are twice as likely as those couples without children to attend church. Twenty-seven percent of the former and 15% of the latter say they attend every week, clearly pointing to the fact that the religious education of children brings their parents back to church.
- As high a proportion of 40% of women, 50 years and older, attend church every week of the year.
- Less than one percent of Black Protestant evangelicals say they "never" attend church.
- One-third (32%) of persons with no religious affiliation report they attend church once or twice a month or more often. Six in 10 (61%) never go.
- One-fourth of Jews (24%) indicate they never attend synagogue, while only 8% go on a weekly basis.

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- Catholics say by a 3 to 1 margin that "divorced Catholics should be allowed to remain in the Church."
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The American Catholic People: Their Beliefs, Practices, and Values. George Gallup, Jr. & Jim Castelli. February 20, 1987. $15.95 (Hardcover). Doubleday and Company, Inc., 245 Park Ave., New York, NY 10167. Contact: Diane Speicher (212) 984-7096

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Americans Unsympathetic toward 'Getting Ahead at any Cost'

PRINCETON, N.J. — Americans tend to be unsympathetic toward notions of getting ahead at any cost, although many are tempted to follow this course of action. Solid majorities of adults believe "yuppies" (57%) and "stock brokers" (59%) are losing favor and popularity among their friends and acquaintances. Moreover, the vast majority of Americans (80%) believe that people in big business and Wall Street, today, seem more greedy than they did five years ago. These views and attitudes about a get-ahead-at-any-cost culture are held by all age groups. These results are from the NEWSWEEK Poll, conducted by telephone by The Gallup Organization with 606 adults 18 or older on December 16 and 17, 1987. (The margin of error expected from a sample of this size is 5 percentage points.)

Staying at Home Has Growing Appeal

With the end of the 1980s drawing near, America appears to be turning back to the hearth. Americans, today, are almost three times more likely than they were in June of 1986 to say "staying home with family" is their favorite way of spending an evening (36% vs. 13%). Results from the current survey indicate that persons 30 to 49 years of age (46%), a group consisting mainly of aging baby boomers, are more likely than those age 18 to 29 (33%) or age 50 or over (29%) to mention staying at home as a favorite way to spend an evening. Moreover, in a companion question, the majority of all adults say staying home instead of going out (70%) and spending more time with one's children (65%) is gaining favor and popularity among friends and acquaintances. Similarly, a solid majority (60%) of adults say having a happy family life is more important to them now than it was five years ago.

Having Children Still Included in Ideal Lifestyle

The large majority of all Americans (80%) include having children in their description of an interesting and satisfying lifestyle. While women also want to work outside the home, part-time arrangements are more popular than a full-time career. Among women, 33% believe that having children and working part-time would be an ideal living arrangement, while 17% believe having children and working full-time would be ideal. Twenty-nine percent of all women would prefer to have children and not work a full or part-time job. Only 13% of all women say, outright, that the most satisfying and interesting lifestyle for them does not include children.

Speech given by George Gallup, Jr. at the symposium, CONFRONTING SECULARISM, sponsored by the National Conference of Christians and Jews, Inc. and St. Peter's College, Dinneen Theater, December 2, 1987.

Secularism and Religion: Trends in Contemporary America

It is a pleasure and honor for me to participate in today's program, CONFRONTING SECULARISM. The title of my talk is "Secularism and Religion Trends in Contemporary America."

We are confronted in America today with a paradox: religion is gaining ground, but morality is losing ground.

America is, on the surface at least, one of the most religious nations in the entire world, yet in terms of ethical behavior (witness our blue-collar and white-collar crime rates, child abuse, neglect of the poor and homeless, etc.) we may be one of the least ethical.

Speaking about the Christian populace in the U.S., Anglican Bishop Michael Marshall writes that many people have accepted a "decaffeinated Christianity — it promises not to keep you awake at night!"

The key question facing society today in terms of the impact of religion is this: is religion shaping society, or is society shaping religion?

Which is winning out — religion or culture? Is religion really penetrating our lives in a deep way?

It is easy to be pessimistic:

"Blessed are the peacemakers," said Jesus, but we ask how long it will be before men and women come to realize that God can solve our problems, that he can give us hearts to care about one another and make us want peace? How long will it be before unconditional love among people will be the norm rather than the exception?

One fears that it may be far into the future. First, nations are at war with each other. One estimate is that there are four million soldiers fighting in 40 wars around the globe.

Second, we are at war with each other in our own societies, with crime sweeping the world. And the U.S. has one of the worse records for crime of the developed nations of the world.

And third, we are at war within ourselves. In one survey we discovered that at least one-third of Americans have a low sense of self-worth, which is closely related to a host of social ills. People who do not believe they are lovable often find that they are incapable of loving others.

There would seem to be ample survey evidence to support the views of C.C. Colton who wrote:

"Men will wrangle for religion; write for it; fight for it; die for it; anything but live for it."

It is easy to be pessimistic, yet there is, I believe, cause for some optimism. Americans, stunned by revelations on Wall Street, in the television ministries, and in Washington, show a new interest in morality and ethics, in what is right and what is wrong.

I believe there is much to what President Jimmy Carter said recently in a speech during the Bi-Centennial Celebration in Princeton, New Jersey — that there is a growing public demand "for a corrective of absolute truth." He also said: "The morality issue is becoming a matter of transcendental importance."

Is corruption still the exception, or has it become the rule? This is a question each of us is asking. Ethics has become a topic of national debate.

The insider trading scandal, clandestine sexual exploits and plagarism on the part of presidential candidates, the evasive behavior revealed in the Iran-contra hearings, the sexual and financial scandals of TV evangelists — these headlined events, and many more, cause us to ask:

- Is America wallowing in a moral morass? Is the nation in a values vacuum?
- What is the evidence that this is the case?
- And if there is an ethical decline, why is this the case?
- What can be done?

These are the questions we are all asking — and these are the questions I shall attempt to answer, based on numerous surveys of the American people.

I do so with trepidation, because every period in American history has been characterized by both high and low moral standards, of great generosity and of great greed, of heroic examples of the human spirit, and of horrible examples of cruelty, immorality, hypocrisy, avarice, and insensitivity.

Yet one cannot examine survey findings today on the attitudes and behavior of the population without becoming deeply concerned, if not alarmed.

It is my view, as a survey researcher, that we are facing in this nation a moral crisis of the first dimension, and for a variety of reasons which I shall discuss later. The great problems of our time, I believe, are moral and spiritual rather than political and economic.

Today's guru is Alan Bloom with his best-selling book, *The Closing of the American Mind*. Bloom notes the rise of prominence of a "new language of value relativism" that effectively prevents us from "talking with any conviction about good and evil."

"Yet," writes Bloom, "Americans long for something lost — the great moral truths on which civilization rests." Bloom is sharply critical of the universities, and the family as well. He writes about the family: "The dreariness of the family's spiritual landscape passes belief. Neither the Bible nor anything else forms a spiritual/intellectual fount in the home. People sup together, play together, travel together, but they do not think together."

Bloom also writes that the eternal conflict between good and evil has been replaced with "I'm okay, you're okay."

The French philosopher Blaise Pascal said that man should seek guidance and redemption outside himself: "It is vain, O man, that you seek within yourself the cure for your miseries. All your insight only leads you to the knowledge that it is not in yourselves that you will discover the true and the good."

Many observers of the American scene ask what has become of the notion of "sin." In an article in *The New York Times Magazine*, William F. Buckley wrote, "The rediscovery of sin would cause us to look up and note the infinite horizons that beckon us toward better conduct, better lives, nobler visions."

Let us now examine the attitudes of Americans today. By a large margin the U.S. public believes that ethics and standards of honesty are getting worse. This is a view held by all age groups and in each socio-economic level. Large majorities also hold this view about business executives and fifty-one percent of the public believes that almost all or quite a few of the people running the governments of their states are dishonest or crooked.

The public also does not give very high marks to people in most of the 24 occupations tested in a Gallup Poll in terms of honesty and ethical standards. Here is the full list, with the percentages who say the honesty and ethical standards are very high or high:

Honesty and Ethical Standards

	%
Clergymen	64
Druggists, pharmacists	61
Medical doctors	53
Dentists	51
College teachers	47
Engineers	46
Policemen	42
Bankers	38
TV reporters, commentators	33
Funeral directors	29
Newspaper reporters	26
Lawyers	24
Stockbrokers	19
Business executives	18
Senators	17
Building contractors	17
Local political officeholders	16
Congressmen	14
Realtors	13
State political officeholders	13
Insurance salesmen	13
Labor union leaders	12
Advertising practitioners	8
Car salesmen	6

Let's now turn from attitudes and perceptions to measurements of actual behavior, perhaps a better indicator of the state of ethics in the populace:

Two-thirds of teenagers say there is either a great deal or a fair amount of cheating going on in their schools. This we learned from a recent Gallup Youth Survey.

- 59% of teens admit to having cheated on a test or exam. This figure rises to 73% among teen-agers 16 to 17 years old.
- The California Poll recently found that the public believes that there is an increasing trend in public dishonesty. And supporting this view is the number of different ways in which individuals themselves confess to being less than honest. In four out of the nine items tested, more than 40% of the public admit to being dishonest. These include: calling in sick to work when not ill, receiving more money in change and not giving it back, taking home work supplies for their own personal use, and cheating on an exam or test while in school or college.

Omniously, in terms of the future, younger adults, (18-29) admit to dishonest acts with much greater frequency than older persons, 50 and older. In many cases twice as many younger adults admit to being dishonest as older people.

- In a Roper survey conducted for *U.S. News and World Report* it was found that one-third of adults 18-29 feel "there are some circumstances in which stealing from an employer is justified." Three in 10 of this group admit to "padding an expense account," and one-fourth admit to "lying to their boss or colleagues."

At all levels of society we are seeing the corrupting power of material success. It appears that, as someone put it, "cheating has become a national pastime."

Here are some further examples:

- About $100 billion a year is lost through tax cheating. If this could be recovered, we could cut our deficit dramatically.
- Fraudulent telephone charges cost millions annually.
- Department stores lose more than $4 billion a year from pilferage.
- About one student in seven has defaulted on federal education loans.

Let's turn to the business community, based on surveys we conducted for the Wall Street Journal:

Business executives themselves report considerable exposure to unethical pressures and temptations. Nearly four in 10 say superiors at some point have asked them to do something they considered unethical. One in 10 says a superior has asked him to commit an act that the executive thought was illegal. Some 47% say they have dismissed at least one subordinate for unethical behavior. About 18% say suppliers have approached them personally for kickbacks. Younger Americans consistently indicate that they are more likely to take the unethical path than their elders.

Church attendance, it appears, makes little difference in people's ethical views and behavior with respect to lying, cheating, pilferage, and not reporting theft. These findings will come as a shock to religious leaders and others, and underscore the need for religious educators and the clergy to channel religious interest in America not simply into religious involvement, but deep spiritual commitment, because it is at the level of deep commitment where real changes in behavior seem to occur.

We have been shocked by recent insider trader scandals on Wall Street — crimes not of violence, but of broken trust. A recent article in *Christianity Today*, written by Terry Muck, notes:

"Tighter laws are proposed — existing restrictions are inadequate to control the burgeoning corporate raiding business. Yet increased legislation has never successfully dealt with ethical problems. Insider trader deals are a symptom of an increasingly dangerous situation that continues to sap the moral strength of our business community. It is a symptom of the creeping individualism and lack of accountability that has made business dealing in our country an amoral, long-distance exchange between computers.

When ethics and lack of accountability are missing,

money becomes the standard by which we measure a transaction's goodness.

"Money as we all know has always been a mixed blessing. Only rarely do we see human beings, when tempted with the prospect of great riches, rise above the level of basic greed."

Muck further notes:

"In our society money buys all. We can buy clothes by mail, jewelry by computer, food by phone, land by proxy. Gone is the sense of community involvement in business transactions that act as a natural curb on excess, with fewer and fewer chances to factor human decency into transactions."

We find unethical behavior in many sectors of society. The situation on college campuses is particularly worrisome, because students will become our future leaders. In the desperate effort to make good grades and to make money, ethics and values seem to be going by the boards. Dr. James Billington, former Director of the Woodrow Wilson International Center for Scholars, said in an interview in *U.S. News and World Report*:

> "To a very large extent, American universities have fallen down on the job of transmitting values to students. Other institutions are also falling short, but for the universities failure is especially serious, because historically they have had the task of imparting the essentials of the Western tradition to the leaders of tomorrow. Now young people in the universities are generally offered a smorgasbord curriculum that fails to convey any sense of their heritage."

Syndicated columnist, William Raspberry, also deplores value-free education, but notes an optimistic trend:

"Now, at long last, the current crop of educators is starting to learn the obvious: value-free education is a contradiction in terms."

He continues: "Many educators — perhaps even the majority — still imagine that their students will soak up, as through osmosis, a clear sense of right and wrong, and that, in any case, morality is not their responsibility."

Quoting Raspberry again:

"In our zeal to get religion out of the classroom we threw out morality as well."

Former Supreme Court Justice Warren Burger said, "We have virtually eliminated from the public schools any effort to teach values of integrity, truth, personal accountability and respect for others' rights."

At last the nation is talking about teaching values in schools. I pleaded for such courses in speeches as long ago as a quarter-century, but some educators at the time scoffed. For the American parents themselves, however, such courses are an idea whose time is long overdue. More than 60% in a recent Gallup survey of parents whose children attend public schools are in favor of having their youngsters taught courses on values and ethical behavior — and seven in 10 believe it is possible to develop subject matter for such courses that is acceptable to most people in the community, according to a Phi Delta Kappa/Gallup Poll on education.

On the occasions that I have urged such courses in schools, the criticism is sometimes raised: "Whose values would be taught?" This has always seemed to me to be a strange question. Aren't most people agreed that honesty, selflessness, kindness, responsibility, positive, non-destructive behavior, and respect for each other are desirable traits?

Such courses, I think you will agree, should not be narrow and moralistic in tone, but impart the spirit of goodness. Natalia Ginzburg in her book, *The Little Virtues*, writes:

"As far as the education of children is concerned, I think they should be taught not the little virtures, but the great ones. Not thrift but generosity and an indifference to money; not caution but courage and contempt for danger; not shrewdness but frankness and a love of truth; not tact instead of love for one's neighbor and self-denial; not a desire for success but a desire to be and to know."

Look at what value-free education has brought in the 1980s — record levels of teen suicide, homicide, drug and alcohol abuse, vandalism, and teen-age pregnancies.

There are, of course, other factors involved in these problems — one's home, the disease of alcoholism, and others — but certainly the problems we see are to a considerable degree correctible, if values are taught, and particularly if teachers work with parents in a team effort.

Why do we seem to be suffering a decline in morality and ethics in our nation? From a religious point of view, why is faith not changing society? Columnist Michael McManus has noted: "If religion does not produce a more ethical, loving society, something is fundamentally wrong with the way that religion is being practiced."

There are undoubtedly many reasons for the decline in ethics:

1. In the business community, excessive individualism, without the checks and balances of human contact;
2. In the political world, the need for candidates to raise staggering sums of money to get into office, and to stay there.
3. Various rationalizations — "everyone is doing it," "they'll never miss it," "it's owed me."
4. An emphasis on *having* rather than *being*.
5. A watering down of the doctrine of sin, value neutrality, a loss of sense of right and wrong. Truth has become relative.

The churches of our nation have not always been helpful on this matter, and some have been captured by the culture. Sin is not talked about in some churches, or at least played down. Without the humble admission of sin on the part of individuals, there is little need for a forgiving God. I'm sure you will agree that it would not be right for churches to concentrate only on an angry God of judgment and retribution, but without an acknowledgement of the existence of sin in the individual, what role does a loving, forgiving God play? God, in this respect, becomes expendable.

Anglican Bishop Michael Marshall writes that the "central problem of contemporary Christianity in America is that many people have settled for a fascimile of Christian freedom: running their own lives while at the same time saying they believe in Christ." We want the fruits of faith, but not the obligations.

For the ethical decline in our nation — and I think we would have to conclude that the situation has gotten worse, not better — one can point the finger of blame at the home — for not dealing with values, for allowing the most dangerous sin of all, gossip, to flourish; at the schools for retreating from the teaching of values; at big business, for their cavalier

attitude toward consumers; at the movie industry for painting a negative and distorted picture of reality (the movie industry has the potential for bringing great good into the world). And certainly television has a long way to go to be socially responsible.

Charles Colson, head of Prison Ministries, a man whom I admire greatly, not only for what he writes, but for what he does in the name of Christ, has this to say:

"Where is our sense of outrage? Perhaps our moral sensibilities have been dulled because of today's dazzling communications. We sit mesmerized in front of our TVs, unable to turn off the set, so we turn off our minds instead.

"Over time, so much trash is heaped upon us that we come to expect and accept it; the bizarre becomes commonplace. Morally exhausted, we lose our capacity to discern good from evil."

What steps seem indicated to stem the tide of immorality, which may increase as our world grows more impersonal? Here are some suggested ways — and these are ways in which each of us can be involved:

1. Press for changing the electoral process so that it will give us a much wider choice of men and women than it presently does.
2. Find out to what extent values are being taught in the schools in your area.
3. Monitor the TV viewing habits of your children.
4. Encourage a discussion of values in the home. Eliminate gossip, which is as damaging to other people as a bullet. Insist on honesty in small matters as well as large.
5. Do not cheat or fudge on your income taxes; don't be part of the one-fourth of the populace that does.
6. And most importantly, in my view, bring the Bible into your lives on a regular daily basis. Also, encourage schools to bring the Bible into the curriculum, in constitutionally permissable ways, which include elective Bible study courses, use of the Bible in literature, history and social studies classes, in comparative religion courses, and making school facilities available for use by student religious groups during non-school hours.

Although Americans claim to believe the Bible is the Word of God, either literal or inspired, and even though many prize the Bible as the basis for our laws and the source of our sense of justice and charity, few of us read the Bible. As columnist Jim Castelli writes, "We revere the Bible, but we don't read it."

The result is that we have become a nation of biblical illiterates. Eight in 10 adults, for example, say they are Christians but only 4 in 10 know that Jesus, according to the Bible, delivered the Sermon on the Mount. A large majority believe the Ten Commandments to be valid rules for living today, but they have a tough time recalling exactly what those rules are.

We must look for our values and ethics and moral standards outside ourselves, in God. The Founding Fathers recognized this in writing the Declaration of Independence. It was their answer two centuries ago, and it is our answer today.

I have bombarded you with a lot of grim statistics today. I'm sure I remind you of the British diplomat who cabled back from Africa — "The gravity of the situation is impossible to exaggerate, but I'll try."

There is, of course, much that is good about America, and we note these encouraging trends:

1. A renewed search for values.
2. A renewed search for depth in our spiritual life, arising out of frustration with the material world and concern over the many problems afflicting our society, and a desire for a recovery of eternal truths; and
3. A renewed search for relationships, arising out of loneliness and the feeling of being disconnected with the rest of society. This renewed search for relationships — this new interest in bonding — is reflected in the growth of self-help groups that are springing up all over the country — people meeting together, who share a particular medical, emotional, or social problem.

In the religious world, the counterpart is the growth in Bible study and prayer fellowship groups. People are discovering, or rediscovering, that "faith grows best in the presence of faith." This new interest in Bible study and prayer fellowship is, in my view, the most hopeful trend in America today.

And certainly one of the most heartening trends is the capacity Americans have for change and renewal — there appears to be a self-correcting mechanism operating in our nation. And finally, there are three traits of Americans that offer us, I believe, still further cause for optimism about the future:

1. Our devotion to education. Developing the best educational system in the world is the key to America's future strength, a large and growing number of citizens believe — more important than having the most efficient industrial production system or the strongest military force.
2. Deep spiritual commitment on the part of at least some of our citizens. This is a commitment that causes them to be more outreaching, more concerned about families and the betterment of society, more involved in charitable activities, more tolerant of others, and far happier.

And finally,

3. Volunteerism. Despite continued high mobility, the growing number of women in the work force, and reports that Americans are increasingly materialist and less interested in the welfare of their fellow human beings, the level of volunteerism in this nation continues to grow — persons who are involved in person to person work among the poor, the infirm, the elderly and the handicapped.

The current percent is close to 40%, representing a steady rise over the last decade. Volunteerism — an American trait — may certainly be one of our best hopes for the future.

Are Americans facing a grim future as the world moves toward the year 2,000? From my perspective as a pollster, I would venture to say we are not. The positive forces of underlying moral and spiritual values, broad public education, and volunteerism run deep. They make me optimistic in the long run about our prospects.

In fact, most Americans today, I'm certain, would readily agree that the best years of our nation are yet to come.

New Book Paints Surprising Portrait of American Catholics

- Catholics say by a 3 to 1 margin that "divorced Catholics should be allowed to remain in the Church."
- Support for a married priesthood is quite strong among Catholics (who accept it by a 2-to-1 margin).
- While Catholics are "conservative" on some key social issues, they clearly come down on the "liberal" side of other key social issues — most notably women's rights, gun control, and civil rights for minorities and homosexuals.

These are among the provocative findings in *The American Catholic People*, written by George Gallup, Jr. and Jim Castelli and published by Doubleday. Drawn from The Gallup Organization's data base, the book provides eye-opening insights into the 28% of American adults who identify themselves as Catholics

Who are the American Catholics? Twenty-nine percent are under the age of 30; 16% are Hispanic, while 3% are black and another 3% classify themselves as non-white. Sixty-eight percent are parents; three out of four live in urban areas; and 55% identify themselves as politically right-of-center.

Gallup and Castelli compare this growing and increasingly influential population to the Protestant majority on a number of vital issues. They find that Catholics are more liberal than Protestants in their stance on the cutting of the defense budget and on the allocation of funds for social programs. Catholics will also be a major force for reduced military spending, moderation in foreign policy, and progress in the control of nuclear arms.

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4 in 10 Adults Attended Church In Typical Week of 1987

PRINCETON, N.J. — Four adults in every 10 (40%) attended church or synagogue in a typical week in 1987.

Churchgoing has remained remarkably constant since 1969 after having declined from the high point of 49% recorded in 1955 and 1958.

The level of churchgoing in 1987 was higher among women (45% attended in a typical week) than among men (34%) and among older persons than younger. Nationally, 52% of Catholics and 38% of Protestants attended.

Southerners were most apt to attend church weekly, while Westerners had the lowest level of attendance.

To estimate the average attendance during 1987, surveys of representative samples of the adult population were made in four selected weeks during the year.

This question was asked:

Did you, yourself, happen to attend church or synagogue in the last seven days?

Following is a selected trend since 1939. The audits from 1955 through 1987 were based on an average of several surveys during each year. The figures prior to 1955 were based on a single annual survey.

Church/Synagogue Attendance

1987	40%
1986	40
1985	42
1984	40
1983	40
1982	41
1981	41
1980	40
1979	40
1978	41
1977	41
1972	40
1969	42
1967	43
1962	46%
1958	49*
1957	47
1955	49*
1954	46
1950	39
1940	37**
1939	41

* High points.
** Low point.

Following are the results of the latest audit by key population groups:

Church/Synagogue Attendance
1987

NATIONAL	40%
Men	34
Women	45
Protestants	38
Catholics	52
18-29 years	28
30-49 years	40
50 & older	48
East	40
Midwest	40
South	44
West	33
College graduates	46
College incomplete	38
High school graduates	39
Not H.S. graduates	37
Whites	39
Blacks	42

The attendance figures are based on three in-person surveys and one telephone survey conducted in more than 300 scientifically selected localities across the nation, in four selected weeks during 1987. A total of 5,447 adults, 18 and older, were interviewed.

Majority Favor Courses On Character Education

Forty-three percent of U.S. adults say courses on values and ethical behavior should be taught in the schools, and another 13% volunteered that schools, parents and churches should all be involved. The combined figure is 56% who favor such courses.

Secretary of Education William Bennet has made character education one of his primary emphases.

The question asked in the 19th annual Gallup Poll/Phi Delta Kappa survey:

It has been proposed that the public schools include courses on 'character education' to help students develop personal values and ethical behavior. Do you think that courses on values and ethical behavior should be taught in the public schools, or do you think that this should be left to the students' parents and the churches?

	National totals	No children in school	Public school parents	Nonpublic school parents
	%	%	%	%
Yes, school	43	42	45	54
No, parents and churches	36	36	38	31
Both (Volunteered)	13	13	13	11
Don't know	8	9	4	4

Content of Character Education Courses

All respondents were also asked: (1) whether it would be possible to develop character education courses acceptable to most of the people in their communities, (2) who should have the most to say about the content of such courses, and (3) whether those students who objected to the content of character education courses should be excused from attendance.

Six in 10 Americans (62%) think that it would be possible to develop subject matter for coursework on ethics and values that would be acceptable to most of the residents of their communities. Only about two in 10 (23%) feel that this would not be possible.

By a substantial margin, Americans feel that parents should have the most influence on the content of character education courses. Forty-two percent mentioned parents. The school board, mentioned by 24%, was the next most frequently mentioned group. Relatively far behind are teachers (14%) and administrators (10%). The state and federal governments are at the bottom, named by only 9% and 5% respectively.

By a margin of almost 5-3, respondents favored excusing students from character education classes if their parents object to what is taught.

The first question:

Do you think that it would be possible or not possible to develop subject matter for a character education course that would be acceptable to most of the people in this community?

Continued on page 3

	National totals	No children in school	Public school parents	Nonpublic school parents
	%	%	%	%
Possible	62	59	68	78
Not possible	23	24	22	17
Don't know	15	17	10	5

The second question:

If courses about values and ethical behavior were required in the local public schools, who do you think should have the most to say about the content of the courses? The federal government in Washington, the state government, the local school board, the school administrators, the teachers, or the parents?

	National totals	No children in school	Public school parents	Nonpublic school parents
	%	%	%	%
Parents	42	39	49	43
Local school board	24	24	24	30
Teachers	14	14	17	15
School administrators	10	11	8	7
State government	9	9	7	10
Federal government	5	5	5	6
Don't know	12	14	9	6

NOTE: Figures add to more than 100% because of multiple answers.

The third question:

If students or their parents objected to what was taught in these classes, do you think the students should be excused from these classes or not?

	National totals	No children in school	Public school parents	Nonpublic school parents
	%	%	%	%
Yes, excused	52	49	57	62
No, not excused	37	37	37	32
Don't know	11	14	6	6

The results are based on in-person interviews with 1,571 adults, 18 and older, during the period of April 10-13, 1987.

7 in 10 U.S. Adults Are Church Members

Seven in ten U.S. adults (69%) say they are members of a church or synagogue, as determined by the 1987 Gallup audit.

The 1987 figure matches the percentage found in 1986. The highest figure in the half-century trend occurred in 1947 when 76% said they were church or synagogue members. The lowest percentage was recorded in 1982 when 67% claimed membership.

In the 1987 audit, as in past years, a higher percentage of women (75%) than men (63%) report being either church or synagogue members. Also, membership increases progressively with age, from 62% of 18-29-year-olds to 76% among those 50 and older. Education does not appear to be a major factor in membership, but sharp differences are found by region, with Southerners most likely and Westerners least likely to be members. Membership levels also differ by race, with 69% of whites compared to 85% of blacks claiming church membership.

It is important to bear in mind that membership figures reported here are self-classifications, representing the percentage of people who say they are members of a church or synagogue, and thus may include some who are not actually on the rolls of a local church. It should also be noted that adherents of certain churches — for example, the Roman Catholic and Eastern Orthodox Churches — are considered members at birth.

Here is the question and trend:

Do you happen to be a member of a church or synagogue?

Church/Synagogue Membership

	%
1987	69
1986	69
1985	71
1984	68
1983	69
1982	*67
1981	68
1980	69
1979	68
1978	68
1977	70
1976	71
1975	71
1965	73
1952	73
1947	**76
1944	75
1942	75
1940	72
1939	72
1938	73
1937	73

* Low point.
** High point.

Here are the latest results by key groups:

	%
NATIONAL	69
Men	63
Women	75
18-29 years	62
30-49 years	68
50 and older	76
East	69
Midwest	71
South	76
West	58
College grads.	73
College inc.	68
H.S. grads.	69
Not H.S. grads.	69
Whites	69
Blacks	85
Protestants	73
Catholics	85

The latest findings are based on 4,740 in-person interviews with adults 18 years and older conducted in three selected weeks in 1987 in over 300 scientifically selected localities across the nation. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 2 percentage points in either direction.

In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. *This report conforms to the standards of disclosure of the National Council on Public Polls.*

School Prayer Favored, Feel Few Would Be Offended

President Reagan has always been unequivocal in his advocacy of school prayer. So has the general public. Seventy-eight percent of the public are aware of the fact that an amendment to the U.S. Constitution has been proposed allowing school prayer. Within that group, 68% favor the amendment, and 26% oppose it. Almost three-fourths of the total sample (71%) feel that only a small percentage of the population would be offended by school prayer.

This question was asked in the 19th annual Gallup Poll/Phi Delta Kappa survey, in which 1,571 adults were interviewed in-person in the period of April 10-13, 1987.

The following question was asked of those aware of the amendment:

Do you favor or oppose an amendment to the U.S. Constitution that would allow prayer in the public schools?

	National Totals	No children in school	Public school parents	Nonpublic school parents
	%	%	%	%
Favor	68	68	69	59
Oppose	26	26	26	35
Don't know	6	6	5	6

The second question:

Do you think that a small percentage or a large percentage of the public would be offended if prayer were permitted in the public schools?

	National Totals	Those who favor prayer	Those who oppose prayer
	%	%	%
Large percentage	18	12	35
Small percentage	71	78	53
Don't know	11	10	12

Many Believe God Performs Miracles Today

About half of Americans (47%) completely agree" that "even today miracles are performed by the power of God," while 35% "mostly agree." Relatively few "mostly disagree" (9%) or "completely disagree." (4%)

This finding is from a survey conducted for TIMES MIRROR by The Gallup Organization, Inc. during the period April 25-May 10, 1987. A total of 4,244 adults, 18 and older, were interviewed in person.

Other results show large majorities either completely agreeing or mostly agreeing that "Prayer is an important part of my family life," "We all will be called before God at the judgment day," "I am sometimes very conscious of the presence of God," and "I never doubt the existence of God."

The question and national findings:

Here are some statements on a variety of topics. Please tell me how much you agree or disagree with each of these statements:	**Completely agree**	**Mostly agree**	**Mostly disagree**	**Completely disagree**	**Don't know**
Prayer is an important part of my daily life	41%	35%	17%	6%	1%
We all will be called before God at the judgment day to answer for our sins	52	29	9	5	5
Even today miracles are performed by the power of God	47	35	9	4	5
I am sometimes very conscious of the presence of God	41	39	12	4	4
I never doubt the existence of God	60	28	7	3	2

Majority of Americans Say Religion Is 'Very Important' In Their Lives

A majority of Americans (53%) say religion is "very important" in their lives today, with women, older persons, Southerners, blacks, and Southern Baptists most likely to give this response.

Although there has been little change in recent years in the proportion of Americans who say religion is very important in their lives, the current figure is 22 points lower than that recorded in 1952 when 75% gave this response.

Following is the question on the importance of religion and the trend:

How important would you say religion is in your life — very important, fairly important, or not very important?

Importance of Religion

	Very important	Fairly important	Not very important
	%	%	%
1987	53	32	14
1986	55	30	14
1985	55	31	13
1984	56	30	13
1983	56	30	13
1982	56	30	13
1981	56	29	14
1980	55	31	13
1978	52	32	14
1965	70	22	7
1952	75	20	5

NOTE: "No opinion" excluded

The 1987 figures are based on interviews with 4,740 adults, interviewed in five selected weeks during the year. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 2 percentage points in either direction. Larger allowances should be made for subgroups in the sample.

In addition to sampling error the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. *This report conforms to the standards of disclosure of the National Council on Public Polls.*

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one-year subscription can be obtained for $30.00. Inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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'Mainline' Churches Failing to Recover Loss of Adherents

PRINCETON, N.J. -- The percentage of adults who state a preference for "mainline" Protestant denominations continues to fall below the levels recorded in the 1960's and early and mid-1970's.

In the latest audit, based on 14,147 interviews in 1987, 9% chose a Methodist church, 6% Lutheran, 3% Presbyterian, and 2% Episcopalian. These figures are statistically about the same as those recorded in recent years, but represent a decided drop from audits conducted prior to the late 1970's.

The percentage of those stating a preference for a Baptist church has shown little change since 1967, when the audit was started.

It is important to bear in mind that these annual Gallup audits focus on *preference* and not *membership*.

Here is the trend for major Protestant groupings:

Protestant Church Preferences

	Baptist %	Methodist %	Lutheran %	Presbyterian %	Episcopalian %
1987	20	9	6	3	2
1986	20	9	5	2	2
1985	20	10	6	2	2
1984	20	9	7	2	3
1983	21	10	7	3	2
1982	19	10	6	4	2
1981	19	10	6	4	2
1980	19	10	6	4	2
1979	19	11	6	4	2
1978	19	11	6	4	2
1976	21	11	7	5	3
1975	20	11	7	5	3
1974	21	14	7	6	3
1969	20	14	7	6	3
1967	21	14	7	6	3

Little Change in Major Faiths

The 1987 audit also indicates little change in recent years in the relative strength of *major faiths* in this country, with 57% in the latest series of surveys giving their religious preference as Protestant, 28% as Roman Catholic, 2% as Jewish and 2% indicating their religious preference or affiliation to be The Church of Jesus Christ of Latter-day Saints (Mormons).

(continued on next page)

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Those who say they have no religious preference, 9%, matches the figure recorded in the four previous years. The current figure, however, is significantly higher than the 2% recorded in 1967. The annual audit of religious preference (for major faiths) was initiated by The Gallup Poll in 1947.

Here is the question and the findings for 1987:

What is your religious preference — Protestant, Roman Catholic, Jewish, Mormon, or an Orthodox Church such as the Greek or Russian Orthodox Church?

Religious Preferences

Protestant	57%
Roman Catholic	28
Jewish	2
Mormon (The Church of Jesus Christ of Latter-day Saints)	2
Orthodox Church	*
Other	2
None	9

*Less than one percent.

Here is the four-decade trend. Specific figures for the Mormon and Orthodox Churches are omitted because of insufficient historical data, and are included under the "other" category.

Religious Preferences

	Protestant	Catholic	Jewish	Other	None
	%	%	%	%	%
-Yearly-					
1987	57	28	2	4	9
1986	58	27	2	4	9
1985	57	28	2	4	9
1984	57	28	2	4	9
1983	56	29	2	4	9
1982	57	29	2	4	8
1981	59	28	2	4	7
1980	61	28	2	2	7
1979	59	29	2	2	8
1977-78	60	29	2	1	8
1976	61	27	2	4	6
1975	62	27	2	4	6
1974	60	27	2	5	6
-By 5-year periods-					
1972	63	26	2	4	5
1967	67	25	3	3	2
1962	70	23	3	2	2
1957	66	26	3	1	3
1952	67	25	4	1	2
1947	69	20	5	1	6

NOTE: Results for some years do not add to 100% because of rounding.

Religion and Politics in the 1988 Campaign

Americans overwhelmingly support the principal of the separation of church and state and are concerned about possible effects of a minister or clergyman being elected president of the United States. But they do perceive some positive differences in the personal characteristics of a candidate who is a minister or clergyman compared to the typical politicians. These findings are from a survey conducted for TIMES MIRROR by The Gallup Organization in January.

The *Seculars* are most likely to express concerns about the separation of church and state in the United States. While 77% of all those surveyed agreed that "in our system of government, church and state should be separated," 97% of *Seculars* felt this way. *Moralists* were no less likely to hold this view (81%) than the general population.

Two out of three respondents (67%) in the total sample as well as among the *Moralists* agreed that "electing a minister or clergyman would create tension between religious groups in society," while three in four (76%) of the *Seculars* did. And seven in ten of all those surveyed agreed that a minister or clergyman would press his religious position on moral issues, while 78% of *Seculars* did.

Majorities of those surveyed agreed that a minister or clergyman would have higher moral standards (55%) and that he would be more honest than the typical politician (49%). *Seculars* were the least likely to agree with each of these statements (29% and 25% respectively), while greater proportions of *Moralists* agreed with them (63% and 57% respectively).

An analysis of the interrelationship of these factors shows that attitudes toward the separation of church and state and a concern about pressing a religious position on moral issues are the strongest factors explaining support for or opposition to a minister or clergyman running for president.

Following are the findings in tabular form, based on face-to-face personal interviews with a national sample of 2,109 adults during the period Jan. 8 to 17.

In general, how do you feel about a clergyman or minister running for president of the United States — do you think it is a good thing, a bad thing, or doesn't it make any difference?

Good thing	16%
Bad thing	39
Doesn't make any difference	41
Don't know	4
	100%

People give us different reasons for supporting or opposing the idea of a clergyman or minister running for president of the United States. I am going to read you some statements about religion and politics, and for each one I'd like you to tell me whether you completely agree with it, mostly agree with it, mostly disagree with it, or completely disagree with it.

	Completely agree	Mostly agree	Mostly disagree	Completely disagree	Don't know
	%	%	%	%	%
A minister or clergyman would be more honest than the typical politician.	13	37	31	13	6
In our system of government, church and state should be separated.	48	29	12	5	6
A minister or clergyman would have higher moral standards than the typical politician.	16	38	27	12	7
A minister or clergyman's training and background would make him more able to deal with our nation's problems than the typical politician.	9	20	42	22	7
A minister or clergyman would press his religious position on moral issues.	25	44	20	5	6
Electing a minister or clergyman would create tension between religious groups in society.	26	41	21	6	6

Minister as Presidential Candidate?

Group/% of registered voters	Characteristics	Good thing	Bad thing	Makes no difference
Republicans		(%)	(%)	(%)
Enterprisers/10%	Affluent; educated; pro-business; anti-government; worry about deficit	11	38	47
Moralists/13%	Middle-aged; middle-income; anti-abortion; pro-school prayer & military	17	45	34
Independents				
Upbeats/10%	Young; optimistic; strongly patriotic; pro-government; like Reagan; worry about deficit	18	39	40
Disaffecteds/10%	Middle-aged; alienated; pessimistic; anti-government & business; pro-military	12	46	41
Followers/6%	Young; little faith in America or interest in politics; worry about unemployment	14	32	43
Seculars/7%	Middle-aged; educated; non-religious; non-militant; pro-personal freedoms	6	54	36
Democrats				
'60s Democrats/9%	Upper-middle-class; identify with '60s peace, civil rights and environmental movements	9	30	58
New Dealers/14%	Older; middle-income; religious; protectionist; pro-unions & government	20	39	38
Partisan Poor/12%	Militantly Democratic; pro-social spending; anti-tax hikes	23	26	44
Passive Poor/9%	Older; strong faith in America's institutions; pro-social spending; anti-communist	19	46	34
Total Sample	*(Don't Knows omitted throughout)*	16	39	41

(From a TIMES MIRROR survey of 2,109 U.S. adults, 18 and older, conducted by The Gallup Organization, January 8-17, 1988)

Church-College Graduates Happier in Marriages, Jobs

Oklahoma City (Jan. 7) — Money may not buy happiness, but when coupled with marriage, a college degree, a satisfying job and regular church attendance, it improves the odds considerably, according to a survey conducted by The Gallup Organization, Inc., of Princeton, New Jersey.

In a survey of over 1300 college graduates from the late 1970's and early 1980's, Gallup reports that over 90 percent are currently "at least fairly happy" with their lives.

However, in a comparison between public college graduates and alumni from private colleges affiliated with the Churches of Christ, striking differences are noted by Gallup.

The percentages reporting they were "very happy" with life was 36 percentage points higher among the church-college graduates.

The attitudinal study, commissioned by Oklahoma Christian College last fall, focused on life satisfaction, employment, volunteer work, politics, and contemporary issues among graduates of twelve participating colleges of comparable size in Arkansas, Oklahoma, Texas, and Tennessee.

Married respondents of both groups surveyed also reported a much higher degree of overall happiness than single or divorced alumni based on four levels of contentment, according to Gallup.

Although the two survey groups' occupational profiles were nearly identical, the private college respondents showed a higher sense of satisfaction with their jobs, salaries, professional relationships, and chances of advancement.

Twenty-eight percent of all alumni surveyed indicated some post-graduate education, 36 percent reported having obtained advanced degrees and a majority stated they were currently in professional careers.

Frequent church-goers were 48 percentage points more likely to rate themselves as "very happy" than those either with erratic attendance or no record of attendance.

Private college married graduates also responded 28 percentage points higher in ranking their levels of marital happiness than the public group.

Voluntary service patterns revealed marked differences between the two groups. Over 90 percent of religious-college alumni reported they worked for their church as opposed to 56 percent of public institution graduates. The latter group, however, showed a higher incidence of voluntary work related to youth groups, and civic and social organizations.

The church-college graduates were also five times more likely to spend more than 15 hours weekly in voluntary work.

Both groups indicated a high degree of satisfaction with their college education as preparation for the work-world with a three-percentage point edge reported by private-college graduates, according to Gallup.

Bucking national trends, 75 percent of the total group surveyed were married, with a scant five percent indicating they were divorced.

Politically, over 90 percent of all alumni termed themselves either "conservative" or "middle of the road" with 46 percent reporting Republican Party registrations and 21 percent indicating Democratic affiliation. The remainder indicated either "independent" status or no political involvement.

Alcohol, Other Drug Use Measured

In lifestyle areas, alumni of public colleges were twice as likely to use alcohol and three times more likely to use drugs. Gallup also noted a 21 percentage point decrease in drug experimentation among public college graduates from their reported use patterns while students.

Sexual relations outside of marriage were considered wrong by 93 percent of frequent church-goers of both groups, but only by 55 percent who attended infrequently.

Financially, graduates of both sectors were doing well, with the majority indicating family salaries near the $50,000-a-year level.

Dr. J. Terry Johnson, President of Oklahoma Christian College, said the report was one of three commissioned by the Oklahoma City institution to determine how church-related college graduates fare in the work-a-day world.

"We are competitive in virtually all areas and entertain a dramatic edge in how well our graduates adapt to the challenges of jobs, marriage and voluntary service," said Johnson, adding that the survey also was dramatic proof that private, church-related colleges — such as the six cooperating in the Gallup study — are not at a disadvantage in effectively developing the abilities of their students.

Child Lures: A Guide to Prevent Abduction

The issue of missing children is one which concerns all of us. There is no element of society today that is untouched by this problem. But there are ways in which families and individuals can educate themselves and their loved ones on this subject, thus offering protection for their children and helping to curb the flow of such tragic incidents.

Kenneth Wooden is the founder of the National Coalition for Children's Justice and the National Child Victim Network. Wooden has written two books on injustices suffered by children, "Weeping in the Playtime of Others," and "The Children of Jonestown." His articles and books have prompted Congressional inquiries and legislation dealing with interstate commerce of children, the child pornography industry, foster care reform, the problem of missing and murdered children, and most recently, ritual abuse and Satanism.

Based on his research and interviews with convicted child molesters, murderers, pimps, and drug dealers, Wooden has written a booklet called "Child Lures: A Guide to Prevent Adduction." Every child who enters school has been taught that certain things are dangerous — moving cars, matches, electrical outlets, heights, swimming unattended, etc. Some educators and parents feel that teaching the dangers of molestation, abduction, and other forms of exploitation will cause unwarranted fear in youngsters. These reservations have proven to be unfounded in the CHILD LURES Prevention Program, where experiences readily understood by the child are used to teach safety/prevention concepts.

In his prevention booklet, Wooden emphasizes the lures used to entice children and the suggested approaches you may take in discussing the lures with children.. The lures generally fall into ten specific categories and are so basic to the safety of children that they must be taught alongside the alphabet and simple arithmetic. The ten basic lures are: Affection, Assistance, Authority, Bribery, Ego/Fame, Emergency, Games & Fun, Heroes, Jobs, Threats/Fears.

If you are interested in finding out what you can do to help protect our children, you may contact Kenneth Wooden, National Coalition for Children's Justice, 2998 Shelburne Road, Shelburne, Vermont 05482 — telephone number 802-985-8458.

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Many More Today Than in 1986 See Religion Losing Impact on U.S. Life

PRINCETON, N.J. — The number of Americans who think religion is losing its influence on American life has grown sharply since 1986, with 49% now holding this view compared to 39% two years ago. A total of 36% say religion is growing in impact, while 6% see little change.

The sharpest change between the 1986 (Sept.) and 1988 (March) surveys in those saying "losing" is found among younger adults and Protestants.

The question and national findings for 1986 and 1988 are:

At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?

Influence of Religion

	1986	1988
Increasing	48%	36%
Losing	39	49
Staying the same (Volunteered)	6	6
No opinion	7	9
	100%	100%

When this index was started in 1957, 69% said religion was gaining influence on American life while far fewer, 14%, said losing. By 1969 the figures were reversed. Between 1969 and 1985, however, a steady upturn was noted in those who said religion was increasing its influence.

Following is the long-term trend, with the proportions saying "the same" or "no opinion" excluded:

	Increasing	Losing
	%	%
1988	36	49
1986	48	39
1985	49	39
1984	42	39
1983	44	42
1981	38	46
1980	35	46
1978	37	48
1977	36	45
1976	44	45
1975	39	51
1974	31	56
1970	14	75
1969	14	70
1968	18	67
1967	23	57
1965	33	45
1962	45	31
1957	69	14

The latest results are based on 1,003 telephone interviews with adults, 18 and older, conducted during the period March 8-12, 1988.

Protestants Tend to Be Older, Catholics Younger

A detailed analysis of religious preference by age groups, based on 1987 Gallup surveys, brings these major points to light:

- The percentage of Protestants in the general population is higher among those 30 years old or older than it is among those under the age of 30. The reverse trend is true for Catholics.
- The percentage of Jews is fairly stable throughout the age groups, as is the case with persons who say their religious preference is the Church of Jesus Christ of Latter-day Saints (Mormons).
- A slightly higher proportion of teen-agers than adults name a religious preference other than a major faith.
- The percentage of Americans who say they have no religious preference peaks in the 18-to-24 age group, declining steadily throughout the ensuing years.

The table below is based on telephone interviews with 1,518 teen-agers in Gallup Youth Surveys conducted during 1987, and personal and telephone interviews with 14,147 adults in Gallup Polls.

The question:

What is your religious preference — Protestant, Roman Catholic, Jewish, Morman, or an Eastern Orthodox Church, such as the Russian or Greek Orthodox Church?

Religious Preference in the United States
(by age groups)

	Protestant %	Catholic %	Jewish %	Latter-day Saints %	Eastern Orthodox %	Other %	None %
13-15 years	51	32	2	3	*	5	7
16-17 years	54	26	3	4	*	5	8
18-24 years	49	31	1	3	*	2	14
25-29 years	50	32	2	2	*	2	12
30-49 years	56	27	2	2	*	2	11
50-64 years	63	26	3	2	*	1	5
65 and older	66	24	2	2	*	1	5

* Less than 1%.

Local Congregations: A Key Resource for the Nation's Future

By Nicholas B. van Dyck
President, Religion In American Life

It is good to learn that religious organizations are again at the top of the list of institutions in which Americans place their confidence, according to a recent Gallup Poll.

Another Gallup survey finds that 40 percent of Americans attend a church or synagogue "every week"or "almost every week." That's good to know, but where is the rest of America? Congregations are eager to welcome them. Growth in a shared faith awaits them. Furthermore, businesses and other institutions in society value the kind of people who participate in the life of a congregation. The nation needs more of them.

What happens in congregations is vitally important to all of society. Why? It is very simple. People in Roman Catholic, Eastern Orthodox, Jewish, and Protestant congregations know that rewarding purpose and true happiness come through enjoying faith in God within communities where worship, fellowship, and service are the hallmarks of what happens. These people know a many-splendored variety of heritages and hopes. They also know that quality of life — measured by productivity, compassion, justice, and shared commitment to a worthwhile future — depends on faith in God that blossoms into respect for others, belief in oneself, and a lively moral sensibility. Choices are made every day between conniving and candor, exploitation and fairness, me first or we first. And where in this land does faith in God grow beyond mere private piety into lively shared experiences that give larger-than-self meaning to each of these choices? It's the up-front agenda in every congregation where worship, Bible study, prayer, fellowship, and service link faith with practice, reverence with joy.

There has been much talk about another kind of religion in recent weeks — religion on television. What is the best approach for religion to use in capitalizing on the power of TV?

First the good news. Most people who watch religious television also worship with a congregation.

More good news. Religion In American Life, an organization serving religions of every major tradition in the United States, uses television for a special purpose — to encourage nation-wide audiences to become actively involved in the church or synagogue of their choice. This approach makes good sense from the standpoint of individuals who want to break out of lonely, self-sustained piety. It also makes good sense from the standpoint of the public interest.

However, when religious television fails to emphasize the fundamental significance of participation within a community of faith, then some questions must be asked.

My mother used to keep me enlightened about the straight and narrow by quoting scripture. One of her favorites was, "By their fruits ye shall know them." Let's take a look at some religious television enterprises and — apart from their vital role in reaching the unchurched with a message of hope, and encouraging participation in a church or synagogue — compare their fruits with those of denominations with foundations in local congregations.

Six of the top television religious enterprises (Oral Roberts, Jerry Falwell, 700 Club, Richard deHaan, James Robison, and Larry Jones) have total weekly audiences roughly equal to the membership of two Protestant denominations (United Church of Christ and Christian Church, Disciples of Christ). The six televangelist groups expend $384 million each year and support five colleges and schools, five health-related services and hospitals, a small amount of mission work, the TV ministry organizations themselves, and two congregations.

Such activities are certainly to be applauded, but it should also be noted that the two denominations report total giving of $787 million and support 19 seminaries, 48 colleges, 350 overseas missionaries (including teachers, doctors, and other professionals), 115 hospitals and other health and welfare institutions, and 10,665 congregations. These two denominations, when compared to the six televangelists' enterprises, give over twice as much and support over 600 times as many institutions that meld faith with practice, and in so doing reach out to meet human need and serve the public interest. It is clear that the right mix for religion and television is found where messages encourage folk to move beyond couch-potatoe piety and get to where there is prayer and study in fellowship, worship, and faithful service.

Yes. What about faith measured by compassion, justice, productivity, and a commitment to a worthwhile future? What about the public interest? Religion that comes alive in local congregations makes all the difference.

Can Mr. Gallup give America a better than 40% report next year? Let's see what we can do.

Nicholas B. van Dyck

Nicholas B. van Dyck is president of Religion In American Life. He was formerly president of the National Council for Families and Television. Dr. van Dyck,a Presbyterian minister who has served parishes in the United States and Great Britain, is a graduate of Rutgers University, Union Theological Seminary (New York) and holds a Ph.D. from the University of St. Andrews (Scotland) in theology and cultural anthropology focused on communications and the shaping of culture.

Half of Teens Are Regular Attendees of Religious Services

For the majority of American teens, the activities of a typical weekend include attending religious services, according to the results of the latest Gallup Youth Survey.

More than half — 52 percent — of the surveyed teens said they attended church or synagogue services during the seven-day period preceding the interview. Church attendance among teens is higher in the South (62 percent) and Midwest (51 percent) — the regions sometimes referred to as the Bible Belt — than it is in the East (46 percent) and West (45 percent).

The survey also reveals that black teens are more likely to have recently attended religious services than are white teens, by a margin of 68 percent to 49 percent.

Young women (54 percent) are more likely to have attended services than are young men (49 percent), and teens from white-collar households are more frequent attenders than are those from blue-collar families, by a margin of 56 percent to 48 percent.

As teens grow older they are less likely to attend services. Among those 13 to 15, more than half (56 percent) say they went to religious services last week. But among those who are 16 or older, attendance drops to less than half (46 percent).

Surveys by Gallup among adults in recent years show that 40 percent of the adult population are likely to attend religious services in an average week. Although teens more often attend services than adults do, it should be remembered that the parents of some young people may require them to attend.

Teens are more likely to claim preference for one of the Protestant denominations (52 percent) than for the Roman Catholic faith (30 percent). The ratio of Protestants to Roman Catholics, however, is closer among teens than it is among adults, where Protestants outnumber Catholics by a margin of 59 percent to 27 percent. In addition, 3 percent each prefer the Jewish faith or the Church of Jesus Christ of Latter-day Saints, and one teen in 20 (5 percent) prefers some other denomination or faith. Only 7 percent of the teens say they have no religious preference.

Catholic teens are found most often in the East (43 percent), while Protestants prevail in the South (72 percent).

It is important to bear in mind that these Gallup audits focus upon religious preference and not upon membership. Preference as reported by the respondents could understate membership in some instances, such as the Catholic Church, which considers its adherents to be members from birth.

Here is how the questions were asked:

Did you attend religious services in a church or synagogue during the last seven days?

What is your religious preference — Protestant, Roman Catholic, Jewish, or other?

Preference and Attendance

	Protestant	Catholic	Attended church last week
	%	%	%
NATIONAL	52	30	52
Male	51	30	49
Female	54	29	54
Ages 13 to 15	51	32	56
Ages 16 to 17	54	26	46
Whites	50	32	49
Blacks	77	8	68
White-collar family background	50	32	56
Blue-collar family background	54	27	48
East	41	43	46
Midwest	49	34	51
South	72	17	62
West	41	28	45
Central cities	48	36	49
Suburbs	45	31	52
Non-metropolitan	49	26	53
Adults	59	27	40

Religion Least Important to New Englanders

Among residents of the eight major sections of the nation, New Englanders rate religion least important. Residents of the Southeastern United States rate it highest.

Freedom of religion was a key factor in bringing the first European settlers — the Puritans — to New England. Today, that freedom of religion is still highly valued by the region's present inhabitants. Compared to other Americans, people from New England show a higher tolerance for beliefs and lifestyles they do not personally share. Religion itself, however, is not so highly important. In fact, the region is characterized by its general lack of religiousness. Forty percent of New Englanders, compared with 25% of adults nationally, rate a '1' on a four-point scale measuring strength of religious faith.

Here is the table based on a factor analysis which characterized respondents on five key dimensions of religious faith:

Religious Faith	Total	New Eng.	Mid Atl.	East Cent.	West Cent.	South East	South West	Rocky Mt.	Pacific
	%	%	%	%	%	%	%	%	%
1 — Low	25	40	29	26	23	17	18	24	36
2	26	29	26	30	29	24	21	27	22
3	25	16	22	25	25	29	29	29	20
4 — High	24	15	23	19	23	30	32	20	22

(From a TIMES MIRROR survey of 4,244 U.S. adults, 18 and older, conducted by The Gallup Organization, April/May, 1987. New England includes: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut.)

Confidence in the Church Among British Down from '85

Confidence in the Church has slipped among the British over the last three years. Forty-five percent in a recent survey say they have "a great deal" or "quite a lot" of confidence in the Church, compared to 56 percent in the 1985 survey.

The results reported here are based on a national survey conducted by Social Surveys (Gallup Poll), (Nov.-Dec., 1987) London.

Here is the question.

How much confidence do you have in the Church — a great deal, quite a lot, not very much, or none at all?

Here are the results:

Great deal	17%
Quite a lot	28
Not very much	36
None at all	17
Don't know	2
	100%

Results from a similar question asked by The U.S. Gallup Poll show a modest decline in confidence in the Church or organized religion over the last three years. In a July, 1987 survey, 61% of Americans said they had "a great deal" or "quite a lot" of confidence in this institution. The comparable figure in 1985 was 66%.

Can Religion Answer World Problems?

A majority of Americans (57%) hold the belief that religion can answer all or most of today's problems, while 20% disagree. Another 23% are undecided. The current percentage saying religion can answer problems statistically matches the 1986 finding, but represents a marginal decline from the 61% recorded in 1985. The current figure, however, is far below the peak figure in 1957, when fully 81% said religion could answer the problems of the world.

Following is the trend:

Can Religion Answer Problems?

	Can Answer	Out of date	No opinion
	%	%	%
1988	57	20	23
1986	57	23	20
1985	61	22	17
1984	56	21	23
1982	60	22	18
1981	65	15	20
1974	62	20	18
1957	81	7	12

Most inclined to believe that religion can answer today's problems are women, blacks, persons 50 and older, Southerners, and evangelicals.

Following is the question:

Do you believe that religion can answer all or most of today's problems, or that religion is largely old-fashioned and out of date?

The current findings are based on telephone interviews with 1,003 adults, 18 and older, conducted in scientifically selected localities across the nation during the period March 8-12. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 4 percentage points in either direction.

In addition to sampling error, the reader should bear in mind that question wording and other practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

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Most Say Ten Commandments Apply to Self, Not Others

PRINCETON, N.J. — In an era that some social observers describe as a period of value neutrality and relativism, many religious leaders have called for a renewed emphasis on the teachings of the Bible, including the Ten Commandments.

The Ten Commandments are the covenant (also called the Decalogue), delivered by Jehovah to Moses on two stone tablets at Mount Sinai, and are viewed in both the Old and New Testaments as binding on all humankind.

A review of Gallup surveys conducted in recent years shows the following:

- While as many as 8 in 10 adults and teenagers believe that the Ten Commandments are still valid rules for living today, they have a tough time recalling what those rules are. A 1980 Gallup Youth Survey, for example, found that only 35% of teens nationwide could name five or more of the Commandments, and only three in 100 could name all ten.

  The most easily remembered Commandment, the one that prohibits stealing, was named by 68% of the teens. Surprisingly, more teens knew of the Commandment against adultery than the one banning murder.

  Only the above three Commandments were named by more than half of the teens polled. From there, ability to recall the rules dropped sharply, ending with the Commandment prohibiting the worship of idols, which was named by only 10%.

- Many Americans feel that they themselves adhere to the Ten Commandments, but have doubts about other people in this respect. This topic was covered in a major survey conducted during the early 1980's on religious, ethical, social and political values. The survey was conducted by Gallup-affiliated organizations in Europe for the Amsterdam-based European Value Systems study group. The surveys in the U.S. and Canada were conducted by Gallup organizations for the Washington-based Center for Applied Research in the Apostolate (CARA).

Here are the questions and U.S. results:

Here is a card on which are the Ten Commandments. Please look at them and tell me, for each one, whether it still applies fully today, whether it applies today to a limited extent, or no longer really applies today (a) for yourself, and (b) to most people. First for yourself...

I. I am the Lord thy God, thou shalt have no other gods before me.

	Self	Others
Applies fully	79%	37%
To limited extent	10	44
Doesn't apply	8	9
Don't know	3	10

II. Thou shalt not take the name of the Lord thy God in vain.

	Self	Others
Applies fully	68%	27%
To limited extent	20	48
Doesn't apply	10	18
Don't know	2	7

III. Thou shalt keep the Sabbath holy.

	Self	Others
Applies fully	57%	23%
To limited extent	24	51
Doesn't apply	17	18
Don't know	2	8

IV. Thou shalt honor thy mother and thy father.

	Self	Others
Applies fully	90%	46%
To limited extent	7	43
Doesn't apply	1	5
Don't know	2	6

Continued on page 2

V. Thou shalt not kill.

	Self	Others
Applies fully	93%	52%
To limited extent	4	36
Doesn't apply	1	4
Don't know	2	7

VI. Thou shalt not commit adultery.

	Self	Others
Applies fully	87%	33%
To limited extent	8	48
Doesn't apply	3	12
Don't know	2	7

VII. Thou shalt not steal.

	Self	Others
Applies fully	93%	39%
To limited extent	5	47
Doesn't apply	1	8
Don't know	2	6

VIII. Thou shalt not bear false witness against thy neighbor.

	Self	Others
Applies fully	89%	38%
To limited extent	8	47
Doesn't apply	1	8
Don't know	2	8

IX. Thou shalt not covet thy neighbor's wife.

	Self	Others
Applies fully	89%	37%
To limited extent	6	47
Doesn't apply	2	9
Don't know	2	8

X. Thou shalt not covet thy neighbor's goods.

	Self	Others
Applies fully	88%	35%
To limited extent	8	48
Doesn't apply	2	8
Don't know	2	8

NOTE: Some tables do not add to 100% because of rounding.

Europeans and the Ten Commandments

As determined by an analysis of the European section of the values survey by the late Jean Stoetzel, who was director of the Gallup-affiliated *Faits et Opinions*, "for two-thirds, the Ten Commandments apply fully, and if you add those who say that the Commandments apply to a limited extent, you find more than eight out of 10 who somehow comply with the Decalogue.

Western Europe remains a Christian continent, but not in the eyes of the people themselves. When asked if they feel that the Commandments still apply to 'most people,' less than one-fourth say they do; furthermore, less than two-thirds say they apply either fully or to a limited extent."

How Many Teens Can Name the Ten Commandments?

Commandments Named:	All teenagers	Regular churchgoers	Non-regular
Don't steal	68%	73%	63%
Don't commit adultery	61	69	54
Don't murder	59	67	52
Don't covet	37	45	30
Honor mother and father	34	45	24
Don't bear false witness	29	36	22
Don't take Lord's name in vain	28	33	24
Don't have other gods	25	35	15
Keep Sabbath Day	16	24	9
Don't worship idols	10	13	7

The above results are based on 1,003 telephone interviews conducted in 1980 with a representative cross-section of teens, ages 13 to 18.

Views of Canadians on Gays In Clergy, Other Occupations

While half of Canadians believe the number of homosexuals is greater now than 25 years ago, and four-in-five feel they are more accepted by society today, Canadians continue to have reservations about gays.

Gallup Poll results show that 53% of the adult population think there are more homosexuals today than there were 25 years ago, and 80% feel that, as a group, homosexuals are more accepted by society than they were previously. These opinions are held fairly generally across all age and religious groups.

Questioned further on whether homosexuals can be good Christians or Jews, about two-third's (68%) hold a positive position nationally. But young Canadians (under thirty years of age) are much more likely to be convinced of this (74%) than are those in the fifty year or older age group (58%). On this issue, Roman Catholics and those who hold no religious preference are slightly more positive than Protestants or other religious affiliates.

Younger Found More Tolerant

Only one-quarter (25%) of Canadians believe that gays should be allowed to adopt children. Again on this issue, there are only slight differences by religious groups, but over one-third (35%) of young adults agree compared with only 15% of those in the older group.

Inclusion of gays in specific occupational groups draws varied responses. While almost three-quarters (72%) find them acceptable in sales positions, and about three-in-five give their assent to homosexuals as members of the armed forces (60%) or as parliamentary representatives (62%), fewer feel they would be acceptable as doctors (52%), as junior school teachers (45%), as clergymen (44%) or as prison officers (44%).

Young adults 18 to 29 years of age, tend to be more tolerant about inclusion of gays in almost all of these suggested occupational groups. And, on the whole, Roman Catholics tend to find homosexuals more acceptable in these specific occupations than do Protestants.

The current controversy among United Church members about the acceptance of homosexual clergymen appears to be fairly general among the Canadian population. Overall, 44% of Canadians accept homosexual clergymen, while slightly more (48%) reject them.

While no breakout of United Church Members is possible, Protestants are slightly less prone to accept (39%) than reject (54%) homosexual clergymen.

Results are based on 1,041 personal interviews with adults, 18 years and over, conducted between April 6-9. A sample of this size has a four percentage point margin of error, 19 in 20 times.

Many Say They Can Be 'Good' Catholics Without Following Church's Teachings

Significant numbers of Catholics in the U.S. believe they can be "good" Catholics without adhering to all tenets of official church belief. Seven in 10 (70%), for example, say that a person can be a good Catholic without going to church every Sunday, or without obeying the church's teaching regarding birth control (66%).

The survey, conducted for the National Catholic Reporter Publishing Co., also revealed considerable loyalty among Catholics toward the church, with two-thirds saying they would almost never consider leaving the church.

Another key set of findings from this major survey showed half of Catholics (49%) saying the Catholic church is "the most important" or "among the most important" parts of their lives. Only 12% said "not terribly important" or "not very important to me at all."

These findings are from a national survey of 1,000 Catholics developed for the National Catholic Reporter Publishing Co. by a team of sociologists headed by William D'Antonio, Executive Director of the American Sociological Association. The NCR/Gallup Poll was conducted by telephone during the first two weeks of May, 1987, and reported in the National Catholic Reporter (September 11, 1987). The survey, which covered many key areas, was aimed at measuring Catholic attitudes about decision-making and authority in the church.

Here are the questions and the findings that deal with the areas covered in this article:

Do you think a person can be a good Catholic without performing these actions?

	Yes %	No %
Without going to church every Sunday	70	27
Without contributing money annually to the special collection for the Pope (Peter's Pence)	68	27
Without obeying the church's teaching regarding birth control	66	27
Without going to private confession at least once a year	58	38
Without obeying the church's teaching regarding divorce and remarriage	57	34
Without receiving communion during Easter time	54	42
Without getting married in the church	51	45
Without believing in the infallibility of the Pope	45	46
Without donating time or money to help the poor	44	51
Without obeying the church's teaching regarding abortion	39	55

NOTE: Percentages do not add to 100% because the "not sure" response has been omitted.

On a scale of one through seven with one being, "I would never leave the Catholic Church," and seven being, "Yes, I might leave the Catholic Church," where would you place yourself?

Would never leave						Might leave
1	2	3	4	5	6	7
55%	9%	9%	10%	7%	3%	6%

NOTE: Percentages do not add to 100% because "don't know" response has been omitted.

How important is the Catholic Church to you personally?

The most important part of my life	13%
Among the most important parts of my life	36
Quite important to me, but so are many other areas of my life	38
Not terribly important to me	9
Not very important to me at all	3
Not sure	1

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Special Analysis of Churchgoing by Age, Parenthood, and Marital Status

A special analysis of churchgoing on the basis of age, parenthood, and marital status underscores earlier findings that show that one's having children (of school age) has a decided impact on one's rate of churchgoing.

Here are some specific points from this analysis, which is based on a Times Mirror survey, conducted in April/May 1987:

- Among young married couples (under 40) who do not have children, 27% attend church or synagogue every week or almost every week. Among young marrieds with children, however, the figure is 43%.
- Among older married couples (40 and older), no differences in the rate of churchgoing are found between those couples who do not have children and those who do. A total of 48% of the older couples without children attend every or almost every week, matching the 48% who have children. (It is important to bear in mind, of course, that a significantly high proportion of these children would be adults.)
- Among young singles (under 30) relatively few attend church or synagogue, whether or not they have children — 23% in the case of singles who do not have children, and 21% in the case of those who do have children. However, in the next age group (30 to 39), singles without children are less likely to attend than singles who have children.

The table below reveals the impact of age, parenthood, and marital status on the frequency of attendance:

Here is the question:

Do you go to (church/synagogue) every week, almost every week, once a week, once a month, a few times a year, or never?

Here are the results:

Churchgoing by Age, Parenthood, Marital Status

	Single, no children, 18-29 yrs. %	Single, no children, 30-49 yrs. %	Single, children, 18-29 yrs. %	Single, children, 30-49 yrs. %	Married, no children, 18-40 yrs. %	Married, children 18-40 yrs. %	Married, children 40 & over %	Married, no children 40 & over %	Single, 40-59 years %	Single, 60 & over %
Every week	13	10	12	19	15	27	32	34	22	39
Almost every week	10	11	14	13	12	16	16	14	11	15
Once or twice a month	15	12	20	19	18	13	11	14	17	11
A few times a year	38	38	36	39	37	27	28	26	31	21
Never	23	28	18	8	15	16	12	12	18	13
No opinion	1	1	*	2	3	1	1	*	1	1
	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%

* Less than one percent.

(Results based on a Times Mirror survey of 4,224 U.S. adults, 18 and older, conducted by The Gallup Organization during the period April-May, 1987.)

Bernardin, Burrows, Gallup To Speak At Congress 88

A cardinal, a general, and a pollster highlight the general session speakers at Congress 88: A National Festival of Evangelism in Chicago, August 4-8. Up to 15,000 participants are expected from 100 church bodies and organizations at the event sponsored by the Washington Roundtable on Evangelism, a national organization of directors of evangelism and church growth.

Plenary speakers include: Bishop Woodie W. White, United Methodist resident bishop of the Central and Southern Illinois Annual Conferences
Cardinal Joseph Bernardin, Roman Catholic archbishop of Chicago
George Gallup, Jr., president of The Gallup Poll and executive director of the Princeton Religion Research Center
Dr. Harold A. Carter, pastor of the New Shiloh Baptist Church, Baltimore
General Eva Burrows, general of the Salvation Army forces in 90 countries
Dr. H. Eddie Fox, chief executive for evangelism for the United Methodist Church
Father Alvin Illig, founding director of the Paulist Fathers' National Catholic Evangelization Association
Dr. Robert L. Hamblin, vice president, evangelism, Home Mission Board, Southern Baptist Convention
Dr. Leighton Ford, evangelist and formerly vice president of the Billy Graham Evangelistic Association

"It has been well said that the cost of a divided church is an unbelieving world," observed Dr. Paul Benjamin, executive director of Congress 88. "With additional millions around the globe searching for a meaningful faith, we can no longer afford the luxury of our competing divisions. Let us join together in Chicago, sharing ideas and resources, and helping to carry out our Lord's great commission and His prayer for a unified church." For further information, call: (703) 471-1988.

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Belief in Astrology Declines: 12% Believe in Latest Survey

PRINCETON, N.J. — With Nancy Reagan's interest in astrology attracting widespread attention, a recent Gallup survey (in May) discovered that about one person in eight (12%) believes in astrology, while 80% say they do not, and 8% are undecided.

Americans appear considerably more skeptical about astrology today than they were a decade ago. A 1978 Gallup survey found 29% of adults claiming to believe in astrology, the belief that the movement of the heavenly bodies can influence human events.

Another recent Gallup survey (in April), however, revealed that as many Americans today (25%) as in 1975 (23%) regularly read an astrology column, and an even slightly greater number today (85% versus 76% in 1975) know the sign under which they were born.

This question was asked of 1,204 adults nationwide by telephone, conducted May 13-15:

Recently, Nancy Reagan's interest in astrology has been in the news. What are your own views on astrology — do you believe in it, or not?

Here are the results:

Belief in Astrology

Believe in it	12%
Don't believe in it	80
Don't know	8
	100%

The latest survey shows that women are more likely to believe in astrology than are men (16% vs. 9%), non-whites (20%) than whites (11%), and younger persons (under 30) (16%) than older (50 and older) (10%).

Interestingly, little difference is found on the basis of formal education, with 10% of college graduates saying they believe in astrology, compared to 11% of those who have attended but not graduated from college, and 14% among the non-college group.

It is also interesting to note that the percentage of believers is about as high among white evangelicals as among non-evangelicals, 10% and 12%.

Churchgoers as Likely as Non-Attenders To be 'Believers'

Apparently, for many, belief in astrology is not incompatible with traditional religious beliefs. The earlier (1975) survey showed that virtually as many churchgoers as non-churchgoers believed in astrology. This analysis was not made with the latest survey results.

Half of Teens Are 'Believers'

The percentage of believers is far higher among teenagers than among the adult population. Even though the scientific community generally dismisses astrology as being without scientific merit, a majority of teens (52%) said they believed in astrology. As with adults, younger women (58%) are more likely than young men (48%) to believe.

Teen Churchgoers Twice As Likely To Volunteer As Non-Attenders

America's tradition as a nation of volunteers is being carried on by a new generation of teen-agers, according to the results of the latest Gallup Youth Survey.

One teen in four (24 percent) is now giving his or her services by volunteering for charitable or social service activities such as helping the poor, the sick, or the elderly.

Teens who attend church regularly (31 percent) are about twice as likely as those who do not (16 percent) to report that they performed volunteer work in the past year. Undoubtedly, these efforts probably include some volunteer work directed by the church. Protestants (26 percent) are just as likely as Catholics (23 percent) to have been volunteers.

Most likely teens are following the examples set by their parents and other adult volunteers. Last year, about four adults in 10 (39 percent) said they were involved in volunteer activities. The trend of adult volunteering has been growing steadily since Gallup first studied the issue a decade ago, when it was found that 27 percent of adults were doing volunteer work.

Despite charges that young people today are too preoccupied with their material well-being, and that young women in particular are no longer interested in charitable or social work, two young men in 10 (19 percent) and three young women in 10 (30 percent) report that they performed volunteer work in the past year.

The spirit of volunteering is found among teens of all ages, with older teens, ages 16 and above (26 percent), being just as likely as those who are 13 to 15 (23 percent) to donate their services to worthy causes.

Above-average students (31 percent) are particularly likely to report that they are engaged in volunteer efforts. By comparison, below-average involvement is noted among those who say their schoolwork is only just average or below average (17 percent).

Geographically, teen volunteering is fairly divided throughout the country, with the highest incidence found in the South (27 percent) and the lowest in the Midwest (22 percent).

Whether a teen lives in a large city, the suburbs, or a small town or rural area apparently makes no difference in determining if volunteer opportunities exist and are being carried out.
Here is how the question was asked:

Are you involved in any charity or social service activities, such as helping the poor, the sick, or the elderly?

Here are the findings:

Involvement in Charitable Or Social Services

NATIONAL TEENS	24%
Attend church regularly	31
Do not attend regularly	16
Young men	19
Young women	30
Ages 13 to 15	23
Ages 16 to 17	26
Above-average students	31
Average and below	17
White-collar family background	27
Blue-collar family background	23
East	24
Midwest	22
South	27
West	24
Central cities	25
Suburbs	24
Non-metropolitan	24
Protestants	26
Catholics	23
Adults	39

The findings reported here are based on telephone interviews with a representative national cross section of 502 teenagers, 13 through 17, conducted between January 22 and February 6, 1988.

The findings reported for adults are based on telephone interviews with a representative national cross section of 504 adults, ages 18 and over, conducted in May 1987.

Keys to Fighting Drugs Seen as Educating Youth, Halting Supply

Beset by a rising flood of illegal drugs, Americans view anti-drug education of young people and efforts to halt foreign supplies as especially effective means of combating the epidemic.

Asked to choose among strategies for attacking the crisis, 47% say the key is educating young people, 35% emphasize interdiction of drugs, 6% stress treatment of drug users, and 13% favor all of these tactics equally.

All demographic groups in the survey choose education as the primary tool and place right behind it the need to keep drugs out of the country. Those under the age of 49 are slightly more likely than Americans over 50 to prefer education as the chief strategy; people over age 50 give greater weight to interdiction. Highest support for the drug treatment choice comes from blacks and people under 30.

Recent outbreaks of violence among gangs competing for the lucrative drug trade and various reports documenting the continuing influx of narcotics into this country have renewed attention on the immensity of the drug problem.

A central aspect of the current debate about fighting the crisis is whether it is caused more by the persistence of major drug suppliers or growing demand among American users. The subject received heightened attention during President Reagan's recent meeting with the president of Mexico. The survey indicates public attention is focused on both aspects of the problem and shows considerable support for a multi-faceted approach.

The following is the question asked and the findings by key groups:

In your opinion, which of the following would do the most to halt the drug epidemic in the U.S.: Helping drug users to obtain treatment to overcome their dependency, making it harder for illegal drugs to get into the country, or educating young people and other non-users about the dangers of drug abuse?

Strategies to Fight Drugs

	Educating young people	Harder to get drugs into country	All equally (Vol.)	Treatment for drug users	None (Vol.)	No opinion
	%	%	%	%	%	%
NATIONAL	47	35	13	6	1	2
Men	49	36	9	5	2	3
Women	45	35	16	7	1	2
18-29 years	52	29	9	11	1	1
30-49 years	49	32	16	6	1	1
50 & older	43	42	13	3	1	4
Whites	47	35	14	6	1	2
Blacks	44	36	5	11	1	5
College grads.	50	32	15	6	1	1
College inc.	43	31	20	6	1	2
H.S. grads.	49	40	11	5	1	2
Not H.S. grads.	46	36	4	9	6	2

NOTE: Totals exceed 100% due to multiple responses.

The latest findings are based on telephone interviews with 1,003 adults, 18 and older, conducted in scientifically selected localities across the nation March 8-12.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects should not exceed 4 percentage points in either direction. In addition to sampling error, question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

Teens Taking Harder Stand Against Marijuana

America's teen-agers appear to be winning their own war against drugs. In record numbers, teens are turning away from marijuana and taking increasingly hard attitudes against it, according to the latest Gallup Youth Survey.

Teens have long identified drug abuse as the leading problem facing their generation, and, as a result, have led the opposition to legalizing its use. Currently, about nine teens in 10 (89 percent) say they are opposed to legalizing marijuana, while only 9 percent approve; 2 percent are undecided.

Similarly, three in four (77 percent) believe it would be wrong to decriminalize the possession of small amounts of marijuana. Only 21 percent of the teens think that such possession should not be treated as a criminal offense, while 2 percent are undecided.

Only 11% Have Ever Used Marijuana

As for saying "no" to drugs, teens now are doing just that. Only about one teen in 10 (11 percent) reports having ever used marijuana, and a scant 2 percent report use of the substance in the 30-day period preceding the interview.

Cocaine and crack are serious problems in some locales; but, nationwide, only 1 percent of the teens report experimenting with cocaine, and less than 1 percent have ever used crack. Since these experimenters usually have also tried marijuana, the overall drug experimentation incidence level for teens is 11 percent.

In 1978, when this series of questions was first asked by the Gallup Youth Survey, 39 percent of the teens reported they had tried marijuana, and 27 percent said they had used it in the previous month. Considering this high level of marijuana use, it is not surprising that only 42 percent of the teens in 1978 opposed the decriminalization of marijuana and only 62 percent were against its legalization.

As teens grow older, however, levels of experimentation rise and attitudes against marijuana soften slightly. Among those who are 16 or 17 years old, 17 percent have experimented with marijuana, and 7 percent say they used it in the past month. Among the older teens, opposition to decriminalization of marijuana drops to 74 percent, and legalization to 87 percent.

Geographically, recent marijuana use is greatest in the East (4 percent) and West (5 percent). Use has dropped to 1 percent in the South and Midwest. The South and West also lead the nation in opposition to legalization or decriminalization of marijuana.

Young men (14 percent) are slightly more likely than young women (9 percent) to have tried marijuana. Experimentation with the substance is about twice as great among academic underachievers (15 percent) as it is for those who are doing above-average work in school (8 percent).

Teens from white-collar and blue-collar households have about an equal chance to have experimented with marijuana or to be recent users of the substance. Experimentation is slightly higher in large cities (14 percent) and their suburbs (13 percent) than in small towns and rural areas (9 percent).

Here is how the questions were asked:

Have you ever tried marijuana (cocaine, crack)?

About how long ago did you last try marijuana?

Do you think the use of marijuana should be made legal, or not?

Do you think the possession of small amounts of marijuana should or should not be treated as a criminal offense?

The findings reported here are based on telephone interviews with a representative national cross section of 502 teen-agers, 13 through 17, conducted between January 22 and February 6, 1988.

Marijuana User Profiles

	Have used	Used past month	Oppose legalization	Oppose decriminalization
NATIONAL	11%	2%	89%	77%
Young men	14	2	88	76
Young women	9	2	91	78
Ages 13 to 15	7	1	91	79
Ages 16 to 17	17	7	87	74
Above-average students	8	1	88	78
Average and below	15	2	91	75
White-collar family background	12	2	88	78
Blue-collar family background	10	1	92	79
East	11	4	81	74
Midwest	9	1	91	78
South	11	1	94	80
West	15	5	89	74
Central cities	14	2	85	74
Suburbs	13	1	88	72
Non-metropolitan areas	9	1	92	81

Congress 88 Aims to Reach America's Unchurched

Fifteen thousand leaders in evangelism are expected to gather in Chicago this summer to learn how to reach the 90 million Americans who have no church affiliation, say the planners of Congress 88, A National Festival of Evangelism.

Taking place August 4-7 in the Rosemont Horizon and surrounding hotels near Chicago's O'Hare Airport, Congress 88 aims to enable the local church to reach out to those in its community with the invitation to receive Christ, to become a part of the church community and to live as Christian disciples in the world.

Church pastors, leaders and laity are invited to attend and participate in the 200 workshops, parable church presentations, forums and major plenary sessions during the four-day gathering. Major speakers include Charles Colson of Prison Fellowship, international evangelist Leighton Ford, General Eva Burrows of The Salvation Army, Chicago Archbishop Joseph Cardinal Bernardin, United Methodist Bishop Woodie White, and Progressive Baptist minister Harold Carter.

Alvin Illig of the National Catholic Evangelization Association, Robert Hamblin of the Southern Baptist Convention, and H. Eddie Fox of the United Methodist Board of Discipleship are also on the plenary program. George Gallup, Jr. whose 10-year old survey indicated that 41% of Americans are functionally uninvolved in any church community will update that survey at a plenary session followed by a workshop. (Note: For details on ordering a copy of the report based on this new survey, see page 6 of this issue of **EMERGING TRENDS**).

Among the other workshop leaders are representatives from Assemblies of God, American Baptist Church, Brethren in Christ, Christian Church, Churches of Christ, Church of God, Advent Christian, General Baptist, Episcopal, Evangelical Covenant, Lutheran Church, Mennonite Church, Progressive Baptist, Presbyterian in America, Presbyterian (U.S.A.), Reformed Church in America, Catholic Church, Southern Baptist, The Salvation Army, and United Methodist.

Among the church-related groups offering workshops are American Bible Society, Bible Pathway, Billy Graham Evangelistic Association, Church Growth Center, Churches Alive!, Evangelism Explosion, Gospel Publishing Association, National Church Growth Research Center, Neighborhood Bible Studies and World Home Bible League.

"It strikes me that this is the first time that churches of such divergent views have been able to cooperate in evangelism," says Congress 88 President Grady Allison. "The participating church groups have put aside their differences to focus on their common faith in Jesus Christ in order to provide inspiration, instruction and motivation for the 375,000 local churches to bring Christ's message of hope, forgiveness, and salvation to the unchurched."

All Congress 88 programming relates to its four goals, which are to celebrate Jesus Christ, challenge churches to meet the human needs of society, unite to reach the 90 million unchurched, and reach out now to gather the harvest. Workshop topics cover church growth, tools for evangelism, equipping church members for evangelism, reaching youth, evangelizing in urban areas, the needs of the small church, church planning, witnessing, cross-cultural evangelism, the personal prayer life and commitment counseling.

Participating church groups are encouraged to hold kindred sessions prior to the opening session on Thursday evening. These sessions will allow a time of planning and fellowship for church groups to maximize their participation in the Congress. Likewise, time is allotted on Sunday morning for denominational worship services.

Registration and housing information is available from the Congress 88 office, P.O. Box 17093, Washington, D.C. 20041, (703) 471-1988. Registration discounts are offered to groups of ten or more.

How To Reach The Unchurched American

Millions of Americans remain unchurched, and many churches are continuing to experience losses in membership. What can be done to reach the unchurched American? How can present members be kept in the fold?

New light is shed on these pressing questions by the results of a just-completed major survey of the nation's adults, THE UNCHURCHED AMERICAN — 1988. The focus of this survey is on the factors that cause people to leave the church — and those that cause them to return.

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Special attention in this 1988 survey has been given to the religious experience and needs of blacks and Hispanics in the United States.

The report, based on this important survey, provides full statistical details, comparisons with 1978 results, as well as a special section which offers practical steps to reach the unchurched in your community.

For good, solid, practical information that can help YOU in YOUR ministry — both in reaching new people and in deepening the commitment of the present members of your church — write for the new report, THE UNCHURCHED AMERICAN — 1988.

To place your order write: The Princeton Religion Research Center, P.O. Box 628, Princeton, NJ 08542. Cost per copy is $29.00.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one-year subscription can be obtained for $30.00. Inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRRC emerging trends

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U.S. Churches Fail to Narrow Gap Between 'Believing' and 'Belonging'

PRINCETON, N.J. — In the decade since 1978, the churches of America have made no headway in narrowing the gap between religious belief and church involvement — between "believers" and "belongers."

This is one of the key findings to emerge from a just-completed major survey, *The Unchurched American, 1988*, which explored and compared the religious beliefs, practices, values, and lifestyles of the churched and unchurched. This $163,000 study of 2,556 adults, 18 and older, is a 10-year update of a landmark survey conducted by The Gallup Organization a decade ago, *The Unchurched American, 1978*.

The current survey was conducted for CONGRESS 88, a National Festival of Evangelism, to be held in Chicago Aug. 4-7, and was underwritten by 24 Protestant and Catholic religious groups or denominations. Blacks and Hispanics in the 1988 survey were oversampled in order to provide the first in-depth look ever at the churched and unchurched among these two groups.

Both studies defined Americans as "unchurched" if they were not members of a church or had not attended services in the previous six months other than for special religious holidays, weddings, funerals or the like. In the 1978 survey, 41% of adults, 18 and older, were classified as "unchurched," which projected to approximately 61 million adults. This projection was based on an estimate by the U.S. Department of Labor (Bureau of Labor Statistics) of the total adult civilian non-institutionalized population. The estimate was 150,116,000.

In the 1988 survey, 44% of adults are "unchurched," which projects to approximately 78 million adults, based on a May 1988 population estimate of 177,007,000.

Trend in Attitudes Parallels Behavior

Consistent with the findings on church behavior over the last decade are the views of the public on whether a person can be a good Christian or Jew if he or she does not attend church or synagogue. Today, 76% hold this view, statistically the same as the figure recorded in the 1978 survey (78%).

In addition, the percentage who believe that "one should arrive at his or her religious beliefs independent of any church or synagogue" remains statistically the same today (80%) as in 1978 (81%). On other issues, religious institutions get decidedly worse grades today than a decade ago. The percentage of Americans, for example, who believe that "most churches and synagogues today are too concerned with organizational, as opposed to theological or spiritual issues," has grown from 51% to 59%, while the percentage of those saying "most churches today are not concerned enough about social justice" has increased from 35% to 41%.

But Belief, Commitment Rising

While the number of "belongers" has declined since the 1978 survey, the number of "believers" (among Christians) has grown. Since 1978 the percentage of adults who believe Jesus Christ to be God or the Son of God has increased from 78% to 84%, and the percentage of those who say they have made a "commitment to Jesus Christ" has increased from 60% to 66%.

While these changes are modest, they are significant because levels of belief and commitment, Gallup trend surveys have shown, tend to change at a very slow rate.

Churches Have Done Well to Hold Ground

A comparison of the 1978 and 1988 surveys shows that churches, as a whole, have not made any headway to date in bringing believers into (or back into) the community of active worshippers. At the same time, however, one might maintain that churches have done well to keep slippage at a minimum in view of the continued high mobility among Americans during the last decade, the distractions of modern life, and the apparent growing appeal of cults and non-traditional religious movements. The Church, or organized religion, for example, continues to generate greater confidence among the public than any of the other key institutions of our society.

Alcoholism Widely Viewed as a Disease But Opinion Diverges on Root Causes

Though the overwhelming majority of Americans agree generally that alcoholism is a disease, they divide markedly over what precise definition applies to the condition.

In December, a Gallup Poll found 88% agreeing with the statement, "alcoholism is a disease," while 11% disagreed. The level of agreement has risen from 79% in 1982 and reflects no significant differences among demographic groups.

The increase indicates the significant headway made by the "disease" concept in persuading the public of the underlying nature of alcholism. The growing acceptance of the concept represents a sharp turn away from the nearly total emphasis in the past on moral weakness and character defects as principal causes.

But a new Gallup survey indicates that the exact meaning of "disease" remains unclear in the public mind and that the transition to such concepts is far from complete.

Asked which of a number of options describe their feeling about alcoholism, 60% say it is a disease or illness, 31% a mental or psychological problem, 23% a lack of will power, 16% a moral weakness, and 6% are unsure.

The survey reveals substantial variations by sex, age, and education. Women are more likely than men (65% vs. 54%), to choose the disease definition, college graduates more likely than those whose formal education ended before graduation from high school (68% vs. 49%), and 18-to-29-year-olds more likely than those 50 and older (64% vs. 53%).

The debate over the underlying causes of alcoholism was heightened by the recent 4-to-3 Supreme Court ruling that alcoholic veterans can be denied certain benefits on the grounds that they are at least partly responsible for their condition. The Court, however, stressed that its ruling did not address the broader question of whether alcoholism is a disease.

The Random House Dictionary of the English Language defines a disease as "a condition of the body in which there is incorrect function resulting from the effect of heredity, infection, diet, or environment."

Here is the question:

Which of the following describes how you feel about alcoholism: A moral weakness? A lack of will power? A disease or illness? A mental or psychological problem?

The public's definitions of alcoholism are based on telephone interviews with 1,003 adults, 18 and older, conducted in scientifically selected localities across the nation March 8-12. The perceptions of alcoholism as a disease are based on a similar survey of 707 adults conducted Dec. 18-19, 1987.

THIRD OF AMERICANS SAY GRACE BEFORE MEALS 'ALWAYS' OR 'FREQUENTLY'

One-third of American adults (34%) say they "always" (21%) or "frequently" (13%) say grace at family meals at home, while another 27% say they occasionally do so. Thirty-seven percent say they never do so.

The question and results:

At family meals at home, does someone say grace or give thanks to God aloud before meals?

Grace Before Meals?

	NATIONAL
Yes, always	21%
Yes, frequently	13
Yes, occasionally	27
No	37
Don't know	2
	100%

The results are based on a telephone survey of 513 adults, nationwide interviewed in April.

49% of Canadians Say Religion Is 'Relevant Part of Life'

The percentage of Canadians who say organized religion is a relevant part of their lives has grown since 1984, and is now closer to the level recorded in 1978.

Here is the question:

Is organized religion a relevant part of your life at the present time, or not?

National results show 49% currently feel religion is a relevant part of their life. This is just slightly under the 52% who felt this way ten years ago, but well above the 44% who did so in 1984.

Today, 44% of Protestants and 64% of Roman Catholics attest to the relevancy of religion in their lives.

As the following table shows, Eastern Canadians hold more religious conviction than do those in the West; women more so than men, and older Canadians far more than those under thirty years of age.

The table below compares sub-groups of the Canadian population with the national results today, and in 1984 and 1978.

Is Organized Religion A Relevant Part of Life?

	Percent 'Yes'		
	1988 %	1984 %	1978 %
NATIONAL	49	44	52
Atlantic	60	51	60
Quebec	60	62	66
Ontario	51	38	50
Prairies	41	37	36
British Columbia	25	23	37
Men	46	39	46
Women	52	48	58
18 to 29 years	37	33	38
30 to 49 years	47	43	52
50 years and older	62	54	62

Details of Survey

The results reported above are based on 1,024 personal, interviews with adults, 18 years and over, conducted between May 4-7. A sample of this size is accurate within a four percentage point margin, 19 in 20 times.

Church Attendance Among Canadians Steady at 32 Percent

Canadian church attendance is at a 32% level, down three percentage points from a year earlier, but slightly up from the level recorded in 1986.

In 1957, when this question was first asked of Canadians, 60% reported attendance at church or synagogue in the past week. This proportion had dropped to 44% in 1970, and to 41% in 1975. But between 1980 and 1984, there was little or no change, with about 36% reporting attendance.

Most of the change in 1985 and 1986 came from a decline in Roman Catholic attendance, but with a 46% attendance level last year, and a 42% today, this decline may be arrested.

Among Protestants, attendance appears to have declined marginally to a 26% level today compared with 30% a year ago.

The following table shows results of this question today, and in earlier years:

Did you, yourself, happen to attend church or synagogue in the last seven days?

	Percent Attending Church/Synagogue		
	National	Roman Catholics	Protestants
	%	%	%
1988	32	42	26
1987	35	46	30
1986	31	40	28
1985	32	43	29
1984	36	50	29
1983	35	51	27
1982	35	48	27
1981	37	51	29
1980	35	50	26
1975	41	61	25
1970	44	65	28
1965	55	83	32
1957	60	87	43

The results reported above are based on 1,024 personal interviews with adults, 18 years and over, conducted between May 4-7, 1988. A sample of this size is accurate within a four percentage point margin, 19 in 20 times.

3 in 4 Among British Clergy Believe in Virgin Birth

Almost three in four (73%) of clergymen in Great Britain believe that it is a historical fact that Christ was born of a Virgin and only 17% disagree with this view. Among "middle of the road" clergymen who comprise the largest single group (38%), a significant minority — about one in three — claim that it was not a historical fact that Christ was born of a Virgin.

Similarly, three in four (75%) clergymen believe that Jesus was raised bodily from the dead and only 15% subscribe to the view that Jesus was not raised bodily from the dead, with the remainder of the clergy being unsure or claiming "neither." However, among the clergymen who classify themselves as "middle of the road," more than a quarter claim that Jesus was not raised bodily from the dead.

These findings are based on a Gallup telephone survey of 309 full-time Church of England clergymen between December 17-21, 1987, randomly selected from Crockfords Directory.

The Gallup Study of Teen-Age Attitudes And Behavior Concerning Religion

Teen-agers have always asked questions about religion. Today's generation of teen-agers now must also ask about TV ministers, the New Age movement, charismatic movements, the separation of Church and state, and a host of other issues given prominent treatment by the press.

At the same time, religious leaders, educators and parents are asking about the relevancy of religious training in helping teens to acquire social and civic values, and to combat the threats of substance abuse, sexual irresponsibility, and social anomie.

Through the Gallup Youth Survey, we seek to understand the world of teen-agers. We are now developing a study plan which will provide insights into the understanding of the spiritual needs and development of teen-agers. This plan is now being offered on a subscription basis to the nation's denominations. It is our hope that the study can be funded by a wide range of interests so that its results will have wide impact.

The study will consist of relevant questions posed to a nationwide sample of teen-agers, ages 13 through 17. These of course are the critical years when young people first begin to reason and to form the values they will carry into adulthood.

The objectives of the study will be to develop an understanding of the teen-ager's:

- Religious service attendance and the factors influencing attendance
- Past and current religious education
- Religious youth group participation
- Other church-related activities
- Bible study and beliefs
- Prayer and meditation
- Use of religious electronic media
- Parental influence on religious beliefs
- Peer influences
- Religious leader influences
- Youth leader influences
- Opinions of the relevancy of organized religion
- The effect of religious involvement upon civic, social, and ethical behavior
- Interest in religion as a vocation
- Interest in attending a church-affilated college
- Basic beliefs
- Interest in cults, the New Age movement, non-Judaic-Christian religion

If you think you or your denomination might be interested in becoming a sponsor of this study, please write:

Mr. Robert Bezilla
Vice-President
The Gallup Organization, Inc.
53 Bank Street
Princeton, NJ 08542
Telephone: (609) 924-9600

How To Reach The Unchurched American

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PRRC emerging trends

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Who Was Jesus?

Who was Jesus? The recent release of Martin Scorsese's controversial movie, "The Last Temptation of Christ," has focused new attention on this age-old question. Gallup surveys show that the Scorsese portrayal of a very human Jesus differs sharply from that of the public in a number of basic respects.

A just-completed survey, The Unchurched American, 1988, conducted for Congress 88, A National Festival of Evangelism (Chicago, August 4-7), reveals that 84% of Americans believe that Jesus Christ was God or the Son of God, up from 78% a decade ago, with the uptrend most apparent among young adults, 18-29. In addition, two-thirds (66%) of Americans today say they have made a commitment to Jesus Christ, up from 60% in 1978.

Americans are overwhelmingly of the opinion that Jesus was without sin (not sinful), brave (not cowardly), emotionally stable (not unstable), had a strong (not weak) personality, and perfect (not imperfect). Americans also tend toward the view — but by less impressive margins — that Jesus was easy (rather than hard) to understand, physically strong (rather than weak), practical (rather than impractical), physically attractive (rather than unattractive), divine (rather than human), accepting (rather than demanding), warm (rather than aloof). The public was divided on whether Jesus was fun-loving or somber.

Here is the question (asked in a 1982 Gallup survey, conducted for the Robert H. Schuller Ministries), and the national results:

For each pair of words on this card, tell me the number that comes closest to the way you would describe Jesus. For example, if you consider Jesus proud, say '1', and if you consider Jesus humble, say '7'. If you consider Jesus between proud and humble, you might say '4'.

Public's Image of Jesus	Mean*
Demanding = 1 Accepting = 7	5.3
Easy to understand = 1 Hard to understand = 7	2.8
Physically strong = 1 Physically weak = 7	2.2
Brave = 1 Cowardly = 7	1.5
Warm = 1 Aloof = 7	1.5
Fun-loving = 1 Somber = 7	3.7
Impractical = 1 Practical = 7	5.8
Physically attractive = 1 Physically unattractive = 7	2.6
Emotionally stable = 1 Emotionally unstable = 7	1.5
Strong personality = 1 Weak personality = 7	1.4
Without sin = 1 Sinful = 7	1.7
Imperfect = 1 Perfect = 7	6.1
Divine = 1 Human = 7	2.5

*One-half the sample responded above and one-half responded below the mean number.

Most Appealing Character Traits

What do you consider to be the most appealing character or personality traits of Jesus? Survey respondents in the Schuller survey were also asked this question.

Some twenty character or personality traits were mentioned. Forty-one percent mentioned his "love for mankind," a response that lead all others by a 3-to-1 margin. Thirteen percent mentioned "forgiveness," 9 percent "kindness," 7 percent "compassion," and "help and guidance." "Humility," "knowledge" and "understanding," "caring," "teachings," "promise of salvation," and "everything about him is good" were mentioned by 6 percent of the respondents.

Most Important Ways to Follow Jesus

All persons in the same survey were asked what is most important if one is trying to be a follower of Jesus. Sixteen possible responses were listed. The responses most frequently mentioned were: obeying the Ten Commandments, forgiving those who have wronged you, putting others' needs before your own, and living in such a way as to draw others to Jesus. These four responses were mentioned by more than 3 in 10 of the public.

Biblically Illiterate Will Be Confused

One of the greatest concerns of critics of the film, "The Last Temptation of Christ," is that the Biblically illiterate will be confused. There is a solid basis for such concern. Gallup surveys show that only 4 in 10 know who, according to the Bible, delivered the Sermon on the Mount; fewer than half of the public are able to name the four Gospels, and three in 10 are unable to name the birthplace of Jesus.

The questions and national results (from the Schuller survey):

Who delivered the Sermon on the Mount?

Jesus	42%
Incorrect answer	24
Don't know	34
Total	100%

Will you tell me the names of the first four books of the New Testament of the Bible — that is, the four Gospels?

All 4 correct	46%
3 correct	4
2 correct	2
1 correct	2
None correct	3
Don't know	43
Total	100%

Where was Jesus born?

Bethlehem	70%
Incorrect	17
Miscellaneous	*
Don't know	13
Total	100%

*Less than one-half of one percent.

Who Do Americans Say That I Am?

By George Gallup, Jr. and George O'Connell

In this intriguing investigation the authors look at the religious values of American Christians. Drawing upon survey material collected for the Schuller organization and other groups, they go beyond mere head counting. Their goal is to ascertain how Americans percieve Jesus Christ in order to understand the impact He has on their lives.

Questions vitally important to the church were asked. Among them:

- What impact has Jesus as a moral and ethical teacher had on your life?
- Where does religion fit into your value system?
- How can the churches better serve you?
- What do you consider to be the most appealing character traits of Jesus?
- How hard have you tried to follow the example of Jesus?

Interviews with representative Americans bring the data down to earth. Additionally, church leaders from various denominations offer suggestions for infusing new life into the churches.

This intriguing book offers significant and timely information for church officials, pastors, and educators — anyone concerned with increasing the effectiveness of church ministry. Paper, $10.95.

Available at your local bookstore or direct from the publisher (please include $1.00 per book for postage and handling): THE WESTMINSTER PRESS, 925 Chestnut Street, Philadelphia, PA 19107.

The 1990's — Decade of 'The People's Religion'

(Speech given by George Gallup, Jr. at Religion in American Life luncheon honoring Neal Gilliatt, recipient of the 16th Annual Charles E. Wilson Award, Princeton Club, New York City, June 9, 1988.)

The title of my talk today is "The People's Religion — Americans' Faith in the 1990's," and my thesis is that, unlike any decade in history that has preceded it, the decade of the 1990's will be shaped by the people themselves — from the bottom up, if you will, rather than the top down. I would like to suggest the likely shape of religion in the 1990's, drawing upon a number of Gallup surveys, including a just-completed survey called, The Unchurched American, 1988. In this survey we repeated a number of questions we asked a decade ago, in a survey called The Unchurched American, 1978.

The 1990's will likely be the decade in which we will hear a more persistent voice from the laity, who want a greater role in the shaping of the church. The clergy appear increasingly willing to listen, but organized religion has not always listened carefully to what the laity are saying about their inner spiritual journeys. The just-completed survey, in which we compared the beliefs and lifestyles of the churched and unchurched, shows that a growing complaint, among both groups, is that churches are not helping people deal with their religious doubts and spiritual needs.

Some in the clergy tend to ignore the religious experiences of their parishioners — and many of these experiences are profound and life-changing — sometimes dismissing them as abnormal, or as sheer emotionalism. Yet these experiences are central in faith development, as we discovered in a major survey we conducted for the Religious Education Association of the United States and Canada. Indeed, a number of surveys have shown that the strongest believers are those who base their faith on experience — prayers answered, religious experiences, miracles in their lives, and so forth.

Spiritual experiences of a power outside and directing oneself are widespread — nearly half of Americans say they have had such an experience. And a consistent one-third over the years have reported they have had a "religious experience," a "moment of religious insight or awakening that changed the direction of their lives." This finding — that one-third of Americans have such breakthrough experiences — is, I believe, one of the most significant survey findings ever uncovered.

Perhaps part of the reason that experiences of this sort have not received the attention they deserve is the belief that one can reach God only through intense mental effort, through a gigantic intellectual struggle. If it were so, Christianity would surely have died out in the first or second century.

Religion in the 1990's will be increasingly shaped by the people, with the clergy, I believe, in becoming more willing to accept, and respond to, the inner spiritual journeys of people, both among the churched and unchurched. In this respect, surveys will help shape the church by giving laity a chance to be heard.

I like to feel that surveys play an important role in religion by helping to shed light on man's response to God. And from a strictly sociological point of view, surveys are important because the religious dynamic on religion in American life is often a key to attitudes and behavior in general.

When we examine religion in America through surveys we should, perhaps, do so in terms of two levels — attested belief on the one hand, and inner, transforming belief on the other.

Levels of religious belief and practice in the U.S. are extraordinarily high. For example, the large majority of Americans believe in a personal God, believe that Jesus Christ is God or the Son of God, believe their prayers are answered, and say that religion is either "very" or "fairly" important in their lives. In fact, only 4% of Americans are totally "non-religious" — that is, say religion is not at all important in their lives, do not belong to a church nor attend a church, and have no religious affiliation.

One cannot reflect upon these findings without sensing a paradox in American society — on the one hand, high levels of religious belief, and on the other, a nation where many are still homeless and impoverished, where broken families are common, where morals and ethics are continuing to decline. At times, it appears that our religion is only skin deep and that we are a nation of assenters rather than believers.

Indeed, church involvement alone does not seem to make a great deal of difference in the way we live our lives. The churched are just as likely as the unchurched, for example, to engage in unethical behavior.

It is at the level of deep religious commitment where we find extraordinary differences — in outlook, in charitable activity, in happiness, and in other ways. The highly committed segment of the populace — the "hidden saints," if you will — account for only about one-tenth of the population, but their influence is far out of proportion to their numbers.

One should not, of course, downplay the impact of churches and organized religion in our society. Our churches, for example, are probably the most cost-effective institutions in our society. If it were not for churches encouraging pro-social behavior and discouraging anti-social behavior, the financial and other costs to society would be considerably greater than they are today. And one should not forget that organized religion plays a major role in the high level of volunteerism we find in this country, viewed by many as the glue that holds our society together.

Despite the general flatness in religious trends in recent years — at least in terms of attested religious belief or practice — there is solid evidence of two powerful undercurrents in our society:

1. An intensified search for meaning in life, due undoubtedly in part to a rejection of materialism and to what is perceived to be the shallowness of modern life.
2. An intensified search for meaningful relationships, arising out of loneliness. Americans are rediscovering each other, and are joining together, in self-help groups or care groups — people seeking help with physical, psychological, and emotional problems — and spiritual problems, as well.

In the religious world, the small group phenomenon takes the form of prayer and Bible study groups. This trend is a most hopeful one, and will, I believe, help undergird our churches and synagogues. If a small group functions well, it gives people the opportunity to share with others their spiritual journeys, gain support for their faith, bring the Bible into their daily lives, deepen their prayer life, spur evangelism, and empower them to serve others. It has been well said that "faith grows best in the presence of faith."

Small Bible study and prayer fellowship groups can also, I believe, contribute to greater tolerance of each other's religious background. This is highly desirable because there is a great deal of tension, animosity, and lack of civility among denominations and within denominations.

The great challenge facing people of all faiths in the U.S. in the 1990's is to be true to one's own convictions, while being open to those of other people — to be faithful, but to be generous and loving at the same time. The route to better relationships is not, I believe, through a watering-down of one's own beliefs — this is being dishonest to yourself, to the other person, and to God. Yet if we do not love one another at the same time — or at least show a high measure of civility — our theology turns to ashes.

The board of RIAL (Religion in American Life), who relate to each other in faithfulness to their own religious tradition, but in civility and friendship as well, is, in my view, a model of what should exist in society as a whole.

The 1990's could be a period of remarkable renewal in the church in America, but there are giant "ifs":

1. IF churches and synagogues listen, and respond, to the remarkable spiritual breakthroughs people experience, and help these people understand and build upon these experiences.
2. IF people are given the essential tools with which to build their faith. Churches need to emphasize the practical, "how to," aspects of church life.
3. IF churches and synagogues encourage people to make a commitment to reading and studying the Bible. The evidence is clear: Americans are "biblical illiterates."
4. IF churches and synagogues target certain groups in the population:

    a. Those in business and the professions — businessmen, doctors, lawyers, and others — who must constantly make ethical judgments, sometimes life or death decisions. These people are in great need of spiritual nourishment, but often are not receiving it.

    b. Students. Religion should be brought back into the classroom in constitutionally permissable ways, which encourage the study of religion without the promotion of a specific religion. Students receive an incomplete and distorted education if the vital role religion has played in history is ignored.

c. The media. Efforts should be made to inform the media about religion. It will not be an easy task. Columnist Bill Conrad reports that in a survey of 240 top managers of national TV, newspaper and news magazine organizations, the journalists came out at behind the public in spiritual interest. Only 8% of those interviewed go to church or to a synagogue weekly, while 86% seldom or never attend religious services. Half of those have no religious ties.

To summarize:

The 1990's could be an important time of renewal and deepened religious commitment among Americans if the churches and synagogues of our nation:

1. LISTEN to the remarkable religious experiences of people, and help them build upon these experiences.

2. TEACH people how to develop more effective prayer lives, to bring the Bible into their daily lives, and become better trained in other essentials.

3. ENCOURAGE small group fellowship, which serves as a way for people to enter the church community as well as a way to support current members.

4. INSPIRE people to reach out to others in evangelism, but in appropriate and loving ways.

5. TARGET key groups for spiritual nourishment — and religious instruction — people in business and the professions, students, and the media.

If our churches and synagogues are able to reach and equip Americans in the ways described — and there are undoubtedly many other steps that could be suggested — the odds are fairly good that religion in the 1990's will play a broader, but more importantly, a deeper role in society than it has in the past. If we all work together, we stand a good chance of meeting the challenge.

7 in 10 of British Clergy Say Church Can Never Approve of Homosexual Acts

Seven in 10 (71%) of British clergymen believe the Church can never approve of homosexual acts, with 19% disagreeing and the remainder "not sure," as determined by a national survey carried out in December by Social Surveys (Gallup Poll) Limited.

The latest findings represent a significant change over the results in 1984 which showed that 61% agreed in not approving homosexual acts. The AIDS controversary and, more recently, the Synod debate on this topic, appear to have influenced clergymen into taking a more conservative line.

Perhaps not surprisingly, single clergy were much more inclined to say that the Church can approve homosexual acts (35%).

Asked what should be done if it were proved that a member of the clergy was an active homosexual, a majority of clergy (61%) thought that they should be given a warning to refrain from any such future activity. Another 21% thought that they should be given a change of work within the Church and 15% thought that they should be removed from office in the Church. A small minority of 6% thought no action should be taken — rising to 12% among the single clergy and the remainder of the clergy thought they should be given some form of counselling.

Gallup interviewed by telephone a representative sample of 309 full-time Church of England clergymen between December 17-21, 1987, with named clergymen randomly selected from Crockfords Directory.

In the sample 28% claimed to be "High Church," 25% Low Church/ Evangelical, and 38% "Middle of the Road." Another 9% refused to be categorized in this way.

How To Reach The Unchurched American

Millions of Americans remain unchurched, and many churches are continuing to experience losses in membership. What can be done to reach the unchurched American? How can present members be kept in the fold?

New light is shed on these pressing questions by the results of a just-completed major survey of the nation's adults, THE UNCHURCHED AMERICAN — 1988. The focus of this survey is on the factors that cause people to leave the church — and those that cause them to return.

This survey, which reports updates of many of the questions asked in the landmark survey of a decade ago (THE UNCHURCHED AMERICAN, 1978), compares and contrasts the attitudes of the churched and unchurched on social changes, lifestyle factors, basic religious beliefs and many other factors that are related to churchlessness.

Special attention in this 1988 survey has been given to the religious experience and needs of blacks and Hispanics in the United States.

The report, based on this important survey, provides full statistical details, comparisons with 1978 results, as well as a special section which offers practical steps to reach the unchurched in your community.

For good, solid, practical information that can help YOU in YOUR ministry — both in reaching new people and in deepening the commitment of the present members of your church — write for the new report, THE UNCHURCHED AMERICAN — 1988.

To place your order write: The Princeton Religion Research Center, P.O. Box 628, Princeton, NJ 08542. Cost per copy is $29.00.

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Religious Training at Home a Key Factor In Future Church Involvement

PRINCETON, N.J. — A large majority of U.S. adults (82%) have received some sort of religious training as a child regardless of their present church status. This finding comes from a major survey, *The Unchurched American, 1988*, which explored and compared the religious beliefs, practices, values, and lifestyles of the churched and unchurched. The survey, carried out in March, and supported by 24 religious organizations, was conducted for Congress 88, A National Festival of Evangelism.

A similar survey conducted a decade ago showed 83% saying they had received training, statistically the same proportion as found today.

The latest survey shows that most of this religious training takes the form of Sunday School or weekly religious classes (81%) although 28% received instruction at home, and 22% attended a religious or parochial school. About half (54%) received confirmation, or other special training in preparation for full membership in the church or synagogue. Eight in ten (83%) respondents attended church or Sunday School on a regular basis (at least two or three times a month) as a child.

Churched respondents, quite naturally, are significantly more likely than those who are unchurched to have received religious training. However, in absolute terms, the unchurched are generally not lacking in traditional aspects of a religious upbringing. Thus, three in four unchurched respondents indicated that they attended church or Sunday School as a child (73%), and had some form of religious training (75%). *The unchurched, however, are less likely to have received religious training at home (25%) than are those who are now churched (31%).* Other than that, the type of religious training among the two groups are quite similar. Nearly half (45%) of the unchurched have received confirmation training.

Most respondents (86%) endorse the notion of their children receiving some religious training, and in fact, 69% of those with children between the ages of 4 and 18 have children currently receiving such training. The 1978 survey showed the same proportion (87%) as today favoring religious training, *but a lower proportion (60%) saying their children were receiving such training.*

Almost all (96%) churched respondents in the latest survey said they would like a child of theirs to receive religious training, and 83% said they have a child receiving training now. Among the unchurched, significantly fewer said they would want a child of theirs to receive some religious training (73%), and only 48%, in fact, have a child who is presently receiving any.

Churched vs. Unchurched Americans: Definition and Profile

Survey respondents in the 1988 and 1978 surveys were classified as being "churched" if they are a member of a church or synagogue, *and* have attended the house of worship of their choice in the past six months (apart from special religious holidays or occasions such as weddings, funerals, and the like). By this definition, more than half (56%) of those interviewed are "churched." In 1978, when the first "Unchuched American" study was conducted, 59% were classified as being churched according to the same definition.

Traditional Social Values Have Broad Public Appeal

Most Americans cling to traditional social values and would welcome stronger family ties, greater respect for authority, more emphasis on working hard, and less on money. At the same time, demands for greater sexual freedom and tolerance of marijuana use have softened over the last 10 years, especially among young adults.

A new Gallup Poll finds virtually unanimous public support for more emphasis on traditional family ties (94%) and respect for authority (89%). Large majorities also back greater opportunities for self-expression (73%) and a reduced emphasis on money (67%); 70% would welcome more emphasis on working hard.

These conservative social values are as appealing now as they were in 1981 and 1978, when similar majorities said they would welcome more emphasis on each.

Marijuana Acceptance Plummets

During the last 10 years public acceptance of marijuana use has dropped sharply, from 20% in 1978 to 13% in 1981 to only 8% today, reflecting alarm over the drug epidemic. The shifting views of 18-29-year olds have been the underlying force, with the proportion of young adults welcoming greater tolerance of marijuana falling from 43% in 1978 to 28% in 1981 to the present 14%.

Less Demand for Sexual Freedom

The same period has witnessed a gradual decline in overall public demand for greater sexual freedom, from 29% in 1978 to 25% in 1981 to 22% today. Again, the most dramatic shifts in public opinion on this issue have occurred among 18-29-year-olds, although young adults remain far more likely to espouse greater sexual freedom (35%) than 30-49-year-olds (22%) or persons 50 and older (13%).

In 1978 young adults backed greater acceptance of sexual freedom by a 54% to 37% margin. Similar proportions favored (46%) and opposed (44%) this social change in 1981. At present 35% would welcome more sexual freedom while 53% would not.

While many factors may have contributed to this radical change in young people's attitudes toward sexuality, fear of contracting AIDS doubtless has played an important role.

Following are the questions and key findings:

Here are some social changes which might occur in coming years. Would you welcome these or not welcome them? More emphasis on self-expression? Less emphasis on money? More acceptance of sexual freedom? More emphasis on traditional family ties? More respect for authority? Less emphasis on working hard? More acceptance of marijuana usage?

Acceptance of Social Changes

	Welcome	Not welcome	No opinion
	%	%	%
More family ties			
1988	94	3	3
1981	92	5	3
1978	91	5	4
More respect for authority			
1988	89	7	4
1981	89	6	5
1978	89	6	5
More self-expression*			
1988	73	14	13
1978	75	15	10
Less money emphasis			
1988	67	23	10
1981	71	21	8
1978	70	21	9
Less work emphasis			
1988	24	70	6
1981	28	66	6
1978	25	69	6
More sexual freedom			
1988	22	68	10
1981	25	67	8
1978	29	62	9
More marijuana acceptance			
1988	8	87	5
1981	13	82	5
1978	20	74	6

*Not asked in 1981.

The following tables show the trends, by age, for public acceptance of marijuana use and sexual freedom:

More Acceptance of Marijuana

	Welcome %	Not welcome %	No opinion %
18-29 years			
1988	14	79	7
1981	28	64	8
1978	43	47	10
30-49 years			
1988	8	88	4
1981	12	83	5
1978	16	79	5
50 & older			
1988	4	93	3
1981	3	93	4
1978	6	90	4

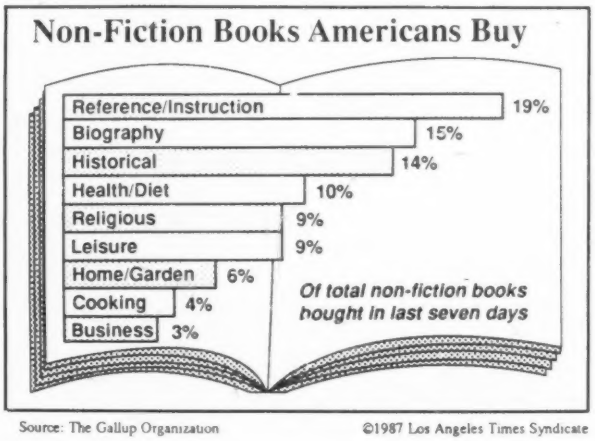
More Acceptance of Sexual Freedom

	Welcome %	Not welcome %	No opinion %
18-29 years			
1988	35	53	12
1981	46	44	10
1978	54	37	9
30-49 years			
1988	22	68	10
1981	24	67	9
1978	28	64	8
50 & older			
1988	13	79	8
1981	10	83	7
1978	11	79	10

The 1988 results are based on in-person interviews with 2,556 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation March 11-20. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 2 percentage points in either direction.

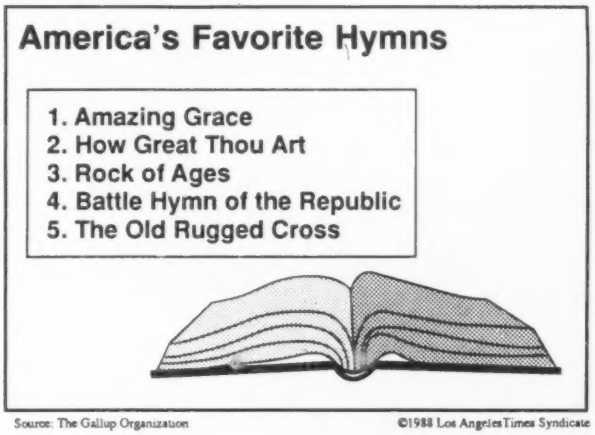
In addition to sampling error, question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. *This report conforms to the standards of disclosure of the National Council on Public Polls.*

Gallup Graphics



Source: The Gallup Organization ©1987 Los Angeles Times Syndicate

Gallup Graphics


America's Favorite Hymns
1. Amazing Grace
2. How Great Thou Art
3. Rock of Ages
4. Battle Hymn of the Republic
5. The Old Rugged Cross

Source: The Gallup Organization ©1988 Los Angeles Times Syndicate

Churchgoing Slides in Great Britain

Churchgoing among the British has slipped over the last six years, with 56% in a recent survey saying they never, or practically never, attend religious services, compared to 42% who said this in a 1982 survey. The latest findings are based on a Gallup poll conducted for The Daily Telegraph after the Lambeth Conference.

Little change, however, has come about in the percentage who attend frequently — that is once a week or more than once a week.The latest national figure is 14%, while the 1982 figure is 13%.

In the current survey, 40% of Catholics and 9% of Anglicans attended at least once a week.

There were both age and sex differences in churchgoing habits. Whereas 11% of men, for example, said that they went once a week or more often, the figure rose to 17% among women.

Similarly, while 8% of young adults attended at least every week, 25% of senior citizens did so.

The latest results and trend:

Apart from weddings, funerals and baptisms, about how often do you attend religious services these days?

	Today	March 1982
	%	%
More than once a week	3	4
Once a week	11	9
Once a month	7	12
Christmas, Easter	5	7
Other holy days	3	4
Once a year	5	9
Less often	10	13
(Practically) never	56	42

This latest Gallup Poll was conducted from August 10 to 15 among a nationally representative quota sample of 1,021 British adults, interviewed face-to-face in more than 100 districts across Great Britain.

Three Out Of Four British Anglicans Back Women Priests

The election of a woman as a bishop in the United States, which has sparked a controversy in the Anglican Communion, comes at a time when three in four British Anglicans say the Church of England should accept women as priests, including bishops.

In a British Gallup survey conducted for The Daily Telegraph after the Lambeth Conference, 70% said women should be accepted as priests, including bishops, 18% said should not, while 12% were undecided.

This is in contrast to a distinct swing against the idea in the July General Synod, particularly among the bishops.

Most churched in the Communion's 164 countries have not yet decided whether they are in favor of women priests and Anglican bishops. Some have rejected the idea, while churches in Brazil, Canada, New Zealand, the United States, and Hong Kong have already ordained women priests.

Barbara Harris, a 58-year-old divorcee, is likely to become the first woman bishop in the 70 million-member Anglican Communion after being elected recently to become the next suffragan bishop of Massachusetts. She must still be consecrated, a process which could take up to five months.

Third of Americans Have Had Powerful Religious Awakening

One-third of Americans have had what could be described as a "religious experience" — a particularly powerful religious insight or awakening, according to a recent national survey on "The Unchurched American." This is roughly the same proportion as recorded in eight earlier surveys going back to 1976, in which similar questions were asked.

The "religious experience" is one of the least explored, yet one of the most fascinating aspects of the spiritual life of Americans, sometimes described as an otherworldly feeling of union with God or a universal spirit. William James made one of the earliest attempts to study this phenomenon in his classic work, *The Varieties of Religious Experience*, published in 1902. Now, by means of national scientific surveys, it is possible to take a more systematic approach to this aspect of religion.

The Gallup Poll first explored this topic in 1962, one of the earliest national surveys on this topic. In that survey, 20% said they had had a religious experience. The next Gallup survey on this topic was conducted in 1976 and found 31% reporting a religious experience. Later Gallup surveys have recorded similar results, with the percentages ranging between 30% and 38%. Some of the differences in the percentages may be due to wording variations.

Many who have a religious experience are able to recreate details, even the exact date of the occurrence.

Such an experience often appears to have a profound effect on the outlook and direction of a person's life. Many recount experiences at the time of crises, others in answer to prayers. Survey evidence also reveals that these experiences are more often gradual than sudden.

One of the most interesting aspects of these phenomena is that they happen to the non-churched and the non-religious as well as to persons who attend church regularly or who say religion plays an important role in their lives.

These experiences tend to fall into the following six general categories:

1. An "other-worldly" feeling of union with a Divine Being, carrying with it the conviction of the forgiveness of sins and salvation.
2. Dramatic spiritual awakening related to nature (sunset, stars, the universe, life itself, etc.)
3. Experiences related to healing.
4. Experiences involving visions, voices and dreams.
5. A sudden insight and turning to God in a moment of crisis (death or near-death, war, car accident, etc.).
6. Unable to describe experience.

The following question was asked of a representative sample of U.S. adults in a national survey conducted by The Gallup Organization in March for Congress '88: A National Festival of Evangelism:

Would you say that you have ever had a religious or mystical experience, that is, a moment of sudden religious insight or awakening?

The result: 33% answer in the affirmative.

Here are the questions asked in earlier surveys and the national findings (with the title of the survey or name of sponsor):

1985 (Reader's Digest): *Have you ever had what you consider to be an important religious experience or revelation that reinforced your faith?* YES — 38%

1983 (Survey on "Electronic Church"): Same as 1988 question. YES — 37%

1982 (Schuller survey on self-esteem): *Have you ever had a religious experience — that is, a particularly powerful insight or awakening that changed the direction of your life, or not?* YES — 34%

1981 (Gallup International survey on values): Same as 1982 question. YES — 34%

1980 (Survey on life after death): Same as 1982 question. YES — 30%

1978 (Unchurched American): Same as 1988 question. YES — 35%

1978 (Christianity Today): Same as 1982 question. YES — 34%

1978 (Christianity Today): Asked of those who had such an experience — *Was this a sudden experience or a more gradual one?* SUDDEN — 40%, MORE GRADUAL — 59%, DON'T KNOW — 1%

1976 (Gallup Poll): *Would you say that you have ever had a religious or mystical experience — that is, a moment of sudden religious insight or awakening?* YES — 31%

1962 (Gallup Poll): *Would you say that you have ever had a religious or mystic experience — that is, a moment of sudden religious insight or awakening?* YES — 20%

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